

AUGUST 14, 1943

AMERICA

THE NEGRO FAMILY IN THE UNITED STATES

Sister Mary Eugenia

SINARQUISTAS AGAIN

W. Eugene Shiels

RANSOMING CAPTIVES

Barry J. Wogan

FAMILY ALLOWANCES

E. L. Chicanot

BLITZ IN HARLEM

An Editorial

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AUG 11 1943

DETROIT



**BOMBING
OF HAMBURG**

**MEXICAN
ELECTIONS**

**YOUR
SUMMER JOB**

**WE FIGHT
TO FREE**

**OUR GOOD
NEIGHBOR HURDLE**

**FEAST OF THE
ASSUMPTION**



A CATHOLIC REVIEW OF THE WEEK

VOLUME LXIX

15 CENTS

NUMBER 19

SINCE 1909

Many tides have ebbed and flowed since 1909. Multitudinous events have occurred week after week and left their marks on human history.

Not a week has passed since 1909 without a new AMERICA, commenting on the multitudinous facts, observing and measuring the trends of thought, expressing convictions on history in the making.

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DR. ALEXANDER POPE Chicago, Ill.

BEGINNING 1943

Tides are still ebbing and flowing, trends are still forming, multitudinous facts are being enacted in a more-than-ever confusing world of humanity. AMERICA comes out without fail every week—and AMERICA measures the week.

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Send names and addresses of prospective subscribers to

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

AUGUST 14, 1943

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WHO'S WHO

SISTER MARY EUGENIA is a member of the missionary congregation, Mission Helpers of the Sacred Heart, whose motherhouse is near Baltimore, Md. The Sisters instruct colored as well as whites in religion. Her article on "The Negro Family in the United States" should help us to understand the causes of present Negro unrest. . . . REV. BARRY J. WOGAN's experience as a Catholic Chaplain in penal institutions has covered the past ten years, during which time he has served as Chaplain in the Federal Correctional Institution at Englewood, Colorado, and as Chaplain for both the Colorado Industrial School for Boys and the Colorado Industrial School for Girls. In this service he has worked with the probation department of the Denver Police. . . . W. EUGENE SHIELS, now on the AMERICA staff, was formerly Professor of Latin American History at Loyola University, Chicago. During the past year he has had occasion to meet a number of Sinarquistas. He has long studied their program and membership. His article is based on impressions gained from these personal contacts. . . . E. L. CHICANOT is a Montreal journalist who came to Canada from England over thirty years ago. In the intervening years he has lived in various parts of the Dominion and studied their social and economic questions. . . . CHARLES A. BRADY, a graduate of Canisius College, Buffalo, did his graduate studies in English at Harvard. He then returned to Canisius to teach, where he is head of the English department. His present excursus gives some valuable norms for criticism of the shake-and-shudder theme in literature, films and the pulps.

COMMENT ON THE WEEK

High Finance. The publication, on July 31, of the revised budget estimate for the fiscal year 1944 reveals relatively small changes from the original estimate of last January. The expenditures for war activity remain the same—\$97,000,000,000—although the War Department is going to spend \$6,000,000,000 less than was contemplated, and the Navy Department \$4,000,000,000 more. The public debt as of June 30 stood at \$137,000,000,000, and the interest on this—\$2,700,000,000—is now the largest peace-time item on the budget. The total non-war costs of the Federal Government are estimated at \$4,340,820,000, bringing total Federal expenditure for fiscal 1944 to \$104,040,820,000. On the credit side of the ledger, the revised budget seems slightly more hopeful than the January estimate. It was thought then that total receipts would not exceed \$33,000,000,000, but now the Treasury expects to collect \$38,147,945,000. This represents a gain of five billions, and is accounted for by the fact that the individual income tax is going to yield much more than was expected. If no new taxes are enacted, the deficit this year will be \$69,000,000,000, bringing the total national debt on June 30, 1944, to the astronomical sum of \$206,000,000,000.

Taxes and Savings. In announcing the revised budget, the President stated the obvious truth that an expenditure program of such magnitude "must be backed up by a revenue program of sufficient size to make sure that we do not disrupt our home front and that we do prepare the way for an orderly transition to a future peace economy." To this end he repeated his demand of last January for "a truly stiff program of additional taxes, savings, or both," since only in this way can the excess purchasing power in the hands of consumers be prevented from bidding up prices and encouraging the growth of black markets. Comparative figures on income-tax rates in the United States, Canada and Great Britain, released last week by Secretary of the Treasury Morgenthau, suggest that we can pay higher taxes without undue hardship. For a married person with no dependents, the tax on a \$2,000-net income in Canada is \$231; in Britain, \$378. Here it is \$188. Britain is meeting 51.7 per cent of the costs of Government by taxes; Canada, 47.1 per cent. But we are paying only 35.8 per cent by taxation, and borrowing the rest from individuals, institutions and banks. There is no doubt that a "truly stiff program" of taxes must be adopted at once if we are to escape an uncontrolled inflation, either now or in the immediate postwar period. The only doubt is whether Congress will vote such a program. Commenting on the President's budgetary statement, Senator George, head of the powerful Senate Finance Committee, said that

"next year, being an election year, there will be no tax act." If Senator George is a good prophet, the responsibility for a runaway inflation will rest squarely on Congress.

Bombing of Hamburg. On the night of August 3, the Royal Air Force again bombed Hamburg "in great force." Before this attack, the RAF and our Eighth Air Force had raided Germany's second largest city eight times in nine days, dropping on it a larger tonnage of bombs than fell on London during the entire eleven months of the Nazi blitz in 1940-41. According to a dispatch from Stockholm, Hamburg police estimated at 30,542 persons the dead, wounded and missing, but a Danish consular official resident there suggested that the raids had killed 200,000 Germans. This guess was regarded with skepticism in London, although the Air Ministry admitted that practically every section of Hamburg's fifty square miles was pocked with ruins. The factories and docks of Hamburg are, of course, a military objective. Everyone understands that, just as everyone understands that in this highly mechanized war a factory is just as much a military target as a front-line trench or an artillery emplacement. But the question ought to be asked: Are the whole fifty square miles of Hamburg a military objective? Our President has said that he does not believe in reprisal bombing; that bombing ought to be confined to military objectives: and in this position all civilized men will agree with him. Any other attitude would be immoral and contrary to the high ideals for which we fight. With all due regard to the judgment of our military leaders, we wonder, as we follow the progress of air war over Western Europe, whether the mass raids on Hamburg square either with God's law or the nobility of our cause.

War Strategy. For months Germany has worked to pry apart the Allied Nations. Today the shoe is on the other foot, as Italy seethes with cries for an end to the war. Germany is on tenterhooks, in search of guarantees against a most unfavorable turn in affairs in the whole Italian half of the Axis. Somewhere in London or Washington, sharp-eyed generals scan anew the lines on their war maps, for the defection of Italy in this sudden fashion has thrown open to them an unusual strategic opportunity for pressing Germany, now off balance and exposed to surprise attack on every side. Meanwhile Edward L. James, foreign editor of the *Times*, in his weekly review, tucks away a tiny suggestion about Russia's readiness to press forward her purposes, as Italy staggers. "It would be perhaps unfair to Moscow to hint that Stalin has anything to do with it, especially since the Comintern has been dissolved, but there are evidences that Communists

are heavily involved in many of the [Italian] disorders." For none of us would it do to forget the "abandoned" Comintern. At any suitable minute it could be revived. The personnel, the organization in each country, the records and leadership are all at hand. To neglect it would be to offer a weapon to one of our Allies, an ugly threat in case of differing policies in eastern and western European warfare and peace aims. Wide-eyed realism is a most important element in all sound war strategy, and is called for at the present turn of events.

Russian Interests. During most of the past year Moscow and American Muscovites have called insistently for a second front. Of course, our Russian allies wanted and needed a second front, to form two jaws of a victorious pincers movement against Germany. The pincers are now pinching, but they seem to pinch without unified direction. The latest news from Moscow says that the Russian Communist Party gives its backing to the Free Germany National Committee. London and Washington had no prior warning of the formation of this Moscow Committee. It appears that the race to Berlin is on. Will it be a race between the Four Freedoms and Power Politics? From the Russian battle line to Berlin is half again as far as from London to Berlin. On the Russian line more than 200 German divisions are fully occupied. An invasion from the West thus has much less opposition to face than the westward push from Orel and Belgorod. Should we win our way to Berlin, we would gain much toward making a lasting peace, especially a conviction for Russia that we played our part and are no country cousins in warfare. That conviction could determine the whole course of the postwar settlement. Russia must be made to trust us, and to respect both our potency and our integrity. No move will bring that respect better than an attack in great force on Western Europe, from as many sides as possible and at the earliest possible date.

Archbishop's Return. A tour of 45,585 miles, that took him to Europe, Asia, Africa and South America, came to a happy end when Archbishop Spellman arrived in New York on August 1. As Military Vicar of the Catholics in the armed forces, His Excellency showed throughout his trip a truly paternal care for the men who are doing the job for us; he has sent and brought back countless messages to their friends and families. In a wider field, he amply fulfilled his mission, which he described as "the mission of all true American citizens here and abroad at war and at peace—to make America stand for something good." The spirit of hope he expressed at his press conference is something good that we must all stand for. At the same time, however, his optimism was tempered with the realization that our responsibilities will be increasingly great as we go on from victory to peace. Declaring that he hoped for Italy's early surrender, he added the reminder that such a step would "provide an opportunity and a challenge to the United Nations to show how they intend to keep faith with

the world, with their word and with themselves." If we emulate His Excellency's optimism and his sober realization of the burdens we must shoulder, we will keep faith.

Postal Inquiry. The *New Republic*, in its issue of July 26, 1943 (page 99), for reasons best known to itself, engages in some severe invectives against the potent Mexican social organization called the *Unión Nacional Sinarquista* and its weekly newspaper *El Sinarquista*. "This virulent sheet," they say, "... in spite of the paper's being barred from the mails," is "still circulated here" by smuggling. To check the fact, every agency within reach of our office was consulted. The OWI had no record of the banning. The FBI agent questioned could offer no aid at all in the matter. The United Press—Latin American Division—was interrogated; they went through their files since May 15 and reported no evidence that the weekly had been banned. *La Prensa*, best Spanish-language paper in the metropolis, after careful investigation, gave the same answer. A call at the district office of postal censorship brought out a strange bit of information. The lady in charge said that the paper was banned. But she had no answer when asked if she had a list of banned papers, if she had the date of banning, if she had any written directive from a higher officer. Lest a mistake be made there, a direct call was made to the Chief Postal Censor in Washington. This officer replied that there were issues of the paper banned at one time or other in the past, but that there was no regular or general ban on *El Sinarquista*. Whereat we ask readers, if they wish to avoid being misled, to read the smears of our "liberal" contemporaries with caution.

Mexican Elections. On August 15, in Mexico City, the Electoral College will announce the "winners" in the July 4 elections. News of those elections has come through the great Mexican dailies, *Excelsior* and *El Universal*, through *Novidades* and through the weekly *Hoy*. Said *Hoy*: "The bureaucratic faction which manages national politics, notwithstanding the fact that the Government affords it every aid, found it necessary to storm the polls and snatch the ballot-boxes to assure victory." Calling the election a "pantomime," *Hoy* continues: "The farce of the recent elections offers valuable lessons which ought to be learned if the 1946 (Presidential) elections are not to lead us to catastrophe." *Novidades* called the electoral campaign "on one hand, the recurrence of mockery, political oppression and stupid brutality; on the other, a principle of civic rebirth which fought with gallant energy against a wall of violations, tricks and abuses, always conscious of the impotency of the effort." *El Universal*, quoted in this general roundup put together by the N.C.W.C. News Service, says: "Thanks to official parties, faith in the effectivity of suffrage, instead of increasing, has diminished with the passing of time. The PMR [Revolutionary Party] almost finished the job by annihilating the democratic hopes which germinated in the heat of

the July 4 elections." If these honest newspapers had their way, Mexico would be the best of Good Neighbors.

Your Summer Job. If you are spending your vacation in the quiet of your home this summer, or if in traveling you miss your connection and find yourself stranded on the platform of that over-age railway station at Palookah Junction, you have a summer job to do that you can do right there. It is to decide what course you want the United States to follow after this war. This question, our friends assure us, will be *cooked* this summer, one way or the other. The head of the American Legion has already revived the phrases that carried the day in 1919-1920 about not yielding an inch of our national sovereignty to any international organization. Robert Moses has just written, "Personally, I am more interested in one America than in one world." On the other hand, the United Nations Association has announced that it will expand into a body of national scope, urging our entry "into a permanent world organization for collective security." The Association will campaign this summer to rally public support of the Ball-Burton-Hatch-Hill resolution in the Senate, which would signify to the world that the United States Senate will cooperate with other nations to establish collective security. The Popes have clearly favored international political collaboration in the interests of peace. An exaggerated spirit of American nationalism may oppose it. As an adult member of the voting public, where do you stand? How will you make your stand effective?

Pope and London. In the wake of the bombing of Rome, the Vatican disclosed that last January Pope Pius XII had donated £10,000 towards the restoration of Catholic churches destroyed by Axis bombing of London. This disclosure from Vatican City was timed to contradict complaints to the effect that His Holiness was unduly concerned about the damage done to religious edifices in the Italian capital. Coupled with the Vatican radio broadcast in German on July 24, this news should make the Pope's position clear. As the broadcast said, His Holiness, in deploring the bombing of Rome, spoke as the Bishop of Rome. Contrary to Axis propaganda, the Vatican pointed out that the Head of the Catholic Church had not protested to the American Government. One other misconception deserves to be dissipated. A non-Catholic preacher in New York took occasion to lecture His Holiness (without naming him) for regretting the destruction of monuments of stone, when the real calamity of bombed cities is the loss of innocent life. In the Holy Father's letter to Cardinal Marchetti-Selvaggiani, the first reason given for his grief all through the war was "the sad spectacle of ever greater slaughter and ruin." He has always deplored the bombing of civilian populations. What is unique about Rome is not that people live there but that "it is rich in wonderful religious and artistic monuments, guardian of the most precious documents and relics."

UNDERSCORINGS

FROM Bishop Peñalver to Archbishop Rummel, 1793 to 1943, is the vista portrayed in the Sesquicentennial edition of *Catholic Action of the South*, official organ of the Archdiocese of New Orleans.

► *Criterio*, Argentine magazine, found a ready response when it invited Latin-American Catholics to join North America Catholics in the Legion of Decency. *Semanario Católico* of Havana, *Verbum* of Guatemala, *Adelante* of Panama were some of the Catholic papers pledging themselves to the crusade for cleaner movies.

► With the permission of local civil authorities, and at the request of the Holy Father, Papal Delegates in Finland and Rumania are aiding Russian prisoners in those countries. They distribute food and clothing to the interned Russians. Among the prisoners taken by the Allies in the Tunisian campaign were five ministers and two priests. Allied officials have made it possible for them to minister to their fellow prisoners.

► Extremely gratifying is the Annual Report (1942) of the Catholic Truth Society of England. The Society sold 1,649,972 pamphlets. Priority was given to booklets required by the armed services and to the *Polish Prayer Book*, but twenty-seven new publications appeared. The Catholic Film Library circulated 1,670 reels.

► From the Solomons, via Boston, comes a heart-warming story of the faith and generosity of American servicemen. Bishop Cushing of Boston is raising a fund for postwar reconstruction of missions destroyed by the Japanese. From the men now fighting in those areas there came, through their Chaplain, Lieut.-Col. Dunford, a contribution of \$825.

► Soldierly and gracious was the visit of General Patton, American commander in Sicily, to Cardinal Lavitrano, Archbishop of Palermo. Major General Keyes and an interpreter accompanied the commander. The meeting was most cordial. Sicilian clerics have been of great help in explaining to their people the decrees of AMGOT.

► Tep conscientious objectors in the Federal Penitentiary at Lewisburg, Pa., are reported by *Religious News Service* to have been on a strike since early June. Reason is the discrimination in the prison against Negroes in quarters and at table. Meanwhile, cognizant of the problem which the Lewisburg incident illustrates, the Washington Federation of Churches is forming a citizens committee on race relations.

► Holder already of the D.S.C. and a Member of the Order of the British Empire, Lieutenant G. C. Dickens was recently awarded the Distinguished Service Order. A Catholic, Lieut. Dickens is the son of Admiral Sir Gerald Dickens, and grandson of the novelist.

► Sometime Headmaster of St. George's in Kingston, Jamaica, twice Rector of Holy Cross College and finally Vicar Apostolic of Jamaica, Most Rev. Joseph N. Dinand had a splendid career. It closed with his peaceful death on July 29, at Weston, Massachusetts.

THE NATION AT WAR

DURING the week ending August 2, eyes have been directed mainly toward Italy. Appeals were made to that country to surrender. When these failed to produce results, threats were resorted to. The Italians were warned that their cities might be destroyed, and their country ravaged and seared from end to end.

So far neither appeals nor threats have induced the Italian Government to surrender. It is clear that a proportion of the population desires peace at almost any price. How large a percentage of the nation these represent is not known.

In the meantime the campaign in Sicily has continued, without important change in the situation. The British are still held up on the right, which is south of Catania. Canadian troops have made an advance in the center, where they have met stiff resistance. The Americans have made a considerable advance along the north sector against less resistance. French Morocco soldiers have joined the Americans.

There is reason to believe that neither the Canadians nor the Americans have yet arrived in front of the Axis main line of resistance. The British have, and have been stuck fast in front of it for nearly three weeks. (See note below.)

In spite of the Allied air and naval forces, the Axis has reinforced its troops in Sicily with two new divisions, one German and one Italian. They are holding what is known as the Mt. Etna line, as it encircles this high mountain. From up on its slopes the Axis gunners can look down on their attackers. This gives their artillery a substantial advantage, which they have made the most of.

Partially confirmed reports are that strong German forces are assembling in North Italy, where ultimately the main battle on this front may be fought. South and Central Italy will be held for as long as possible. By forcing the Allies to organize expeditions in this direction, the Axis will gain time, which it is seeking.

The possibility that the Allies will start a Second Front in north France or the Low Countries is not to be overlooked. The season is late, but it may yet be done. A minor expedition against Norway is also possible.

At the other end of the long European coastline the Allied army which has been assembled in the east Mediterranean may invade the Balkans. This may land in south Greece, in Crete, or in both places simultaneously. If only a minor expedition is undertaken, the Italian-held island of Rhodes may be the objective.

The Russians around Orel are advancing steadily but slowly. Without knowing the Russian losses, as compared with German losses, it is impossible to say how much value there is in the Russian gains. The Russians have not broken the German front, or captured large numbers of troops or equipment.

COL. CONRAD H. LANZA

(EDITOR'S NOTE: *The Russians have entered Orel, and the British have taken Catania since this was written.*)

WASHINGTON FRONT

WAR Production officials and chiefs of the armed services are becoming increasingly worried over failure of the nation's arms and munitions output to rise as rapidly as is called for by the time-table of overseas military activities. It is just about the most critical problem the Capital has at the moment, and intensive efforts are being made to do something about it.

The fact is that after a period of fairly steady gains since Pearl Harbor, war production in the last three months has reached a sort of plateau. There was no gain in May over April, June was up only two per cent over May. July figures are not available at this writing, but the gain over June will not be nearly what it should be.

Since Pearl Harbor there has been a truly breathtaking increase in arms output, of course. Using 100 as the figure to represent November, 1941, the month before the entry of this country into war, we had reached in June an estimated 580, or nearly six times the production of twenty months ago.

It is plain that, with such phenomenal levels reached, additional gains are going to be more difficult. Yet Americans fighting all around the world must measure what they can do by the quantity and excellence of the equipment they get, and there must be production advances to meet the objectives which have been set.

There is no single reason for this leveling-off. There are many contributing causes, some big, some little. Manpower difficulties, meaning a combination of excessive turnover and absenteeism, are certainly a heavy factor in some, though not all, industries. A steady flow of design-changes, as the result of actual combat experience, is a factor in keeping aircraft output from showing greater gains. Some of our attempted substitutions for strategic metals which are short are working out something less than perfectly. And there are difficulties in getting highly complex military equipment from laboratory to assembly-line stage.

With manpower, little things often contribute, of course. A certain number of people like to float from one city to another and, despite the job-freezing order, this is happening today because jobs are plentiful and labor has a seller's market. Employers may not hire men for at least thirty days after they have worked for another war industry but, with plenty of money being made, many a worker who wants to make a change doesn't mind a layoff. That's especially so when the new job pays a higher wage.

Bad housing or poor shop conditions or generally strained labor conditions in a plant may contribute to it. Complacency because the war has been going well is a factor, though there is considerable difference of opinion as to how extensive this is.

Nobody will admit yet that 1943 goals cannot be met, but it will take a 5½ per cent gain each month for the rest of the year to do it. It is a severe test, and certainly will demand incisive action by Donald Nelson and his War Production Board associates.

CHARLES LUCEY

NEGRO FAMILY LIFE FACES GREAT HANDICAPS

SISTER MARY EUGENIA

THE story of the Negro family in the United States begins in the heart of Africa. We know that Negro races had a fairly high culture there, with well-established family patterns. But the journey to America in the slave ships and the period of servitude in this country completely wiped out this culture, so they have had to build up an entirely new pattern. When we consider that it is only 300 years since the beginning of slavery, and only seventy-five years since Emancipation, we can realize what vast steps they have taken on this road.

PLANTATION DAYS

The plantation system was anything but favorable to the formation of good family life. On some plantations, slaves were bred like animals; marriages were broken up when husband or wife was sold; the mother worked in the field or in some domestic service, and there was practically no opportunity for normal home life. Booker T. Washington gives a vivid picture of his family life just before Emancipation. His mother was the cook for the whole plantation, and the children ate just what scraps they could manage to pick up. He said he never knew a time when the whole family sat down together for a meal. Yet close family ties were evident even there.

There were, even from the earliest days, some free Negroes. These usually had their own homes with a well-integrated family group. The slaves themselves showed a desire for their own homes and family. When a slave was free, he would often make an effort to obtain the freedom of his wife and children. One well known example is that of Noah Davis. Davis wanted his freedom so he could become a minister. He arranged with his master to purchase his freedom for \$500. After a great many trials and disappointments, he managed to raise this sum. Then he began an heroic effort to buy the freedom of his wife and seven children. He paid \$800 for his wife and two of the children, and \$850 for another daughter, just as she was going to be sold and taken South. The price of another daughter was raised to \$1,000 by a slave trader. One son was about to be sold and sent away when the father managed to raise the necessary money. The years of determined effort and intense suffering from the uncertainty of this family separation speaks of strong family affection. Nor was this an isolated case. Others, however, were not always so fortunate in attaining their goal of family unity.

EMANCIPATION COMES

With freedom, a new period began for the Negroes. Slave Row was broken up, and small cabins were scattered over the plantation. An effort was made in some places to organize the men into squads for labor, but this was not successful, as the men desired to work their own land with their own families. The family was an economic asset, as it enabled the man to farm more land. It also gave the man the place of authority in the family. Most of these Negroes had had some contact with white culture, and this furnished them with the pattern for their own family life.

From the time of Emancipation there was a great desire among the Negroes to own their own farms. By 1890, twenty per cent of them had attained this object. All the family would either work on the farm or, if employed elsewhere, would turn all their earnings over to the family head for payments. This mutual sacrifice did much to solidify family feeling. But the white people of the South were alarmed at the increasing number of Negro farm-owners and took decisive steps to discourage Negro ownership, even going to the extent, in some places, of forbidding such ownership by law. This meant that the Negroes were reduced to the status of laborers or share-croppers. By a system of advancing money to the tenants, by requiring all purchases to be made from the landlord, by the imposition of various extra charges, and by other doubtful business dealings, the Negroes were gradually reduced to a state of serfdom. At the end of each year the Negro found himself still in debt and, because of his inability to free himself from this serfdom, he often lost all ambition for himself or his family. This arrangement was also forced upon the white tenants, and today we find both groups in desperate conditions. Little opportunity for education was available, but the children could not take advantage even of the slight opportunities that existed, as their labor was needed on the farm to produce the necessary crops. The share-croppers were also losing contact with white ways of living, as they did not have the stimulating influence of white family life to serve as a wholesome pattern for their lives. The shabby one-room shacks they called "home" were not conducive to good domestic relations.

The one outlet the Negroes had in this situation was their church. On Sunday the whole family dressed in its best and went to their services, where,

in their fervent prayers, they sought relief from the strains of their daily lives. Since it set standards of conduct, the church served as a guardian of morality, those falling from this standard being subject to the strong disapproval of the church group. While this influence did not serve as a complete deterrent to offenses, it did have considerable power to hold the people in the right path.

STANDARDS OF CONDUCT

The standards of conduct, however, were influenced by the *mores* of the people. The matriarchal type of family, most prevalent among Negroes in slave days, was still common. Marriage was here considered something distinct from sexual relations. As a husband was considered from an economic point of view, a woman was not very anxious to acquire one unless he would be a help in supplying the family income. Maternity, on the other hand, was accepted as a natural and desirable state, with no stigma attached to illegitimacy. According to their tradition, marriage in these circumstances was thought neither necessary nor especially desirable. But promiscuity was frowned on, as well as such irregularities as taking another woman's husband, unless a separation had already occurred. When a man did assume the role of husband—either legally or without ceremony—he accepted his wife's children without question.

In this period, therefore, we see two types of family life. The extra-marital relationships often forced upon Negro women during their period of servitude led to an acceptance of this mode of life as the natural and proper one. They were given no reason to think that the white man's code applied to them. Along with this, however, was the monogamous pattern set before them by the white people, and a constant and growing desire to imitate that pattern. The moral standards of these people tended to improve as the husband was able to assume the role of chief breadwinner, and when education led to a greater appreciation of this higher code.

THE MOVEMENT NORTH

The third period in the history of the Negro family in America began about the time of the first World War. Word filtered through the South that jobs for Negroes were plentiful in the North. They heard of great opportunities for good wages, homes, education and the chance to get ahead. The economic servitude in the South, together with the all-too-frequent lynchings, had made many of the Negroes feel that they had no chance to progress there. So, although the white masters tried to keep them from leaving, even attempting force, there began a steady stream of migration to Northern cities. Hundreds left every week for the land of opportunity, with the result that the cities were soon overcrowded with this sudden influx.

This mass movement had the effect of awakening many of the Southern whites to the necessity of improving the conditions of the Negroes in the South, if they hoped to keep them. The result is seen today in the many white leaders there who are trying earnestly to improve the lot of the Ne-

groes. But the attitude of very many Negroes is probably well indicated in the advice given recently by a Negro: he urges all his people to move to the North. While he admits that conditions are very bad there, still he thinks the Negro's life is far safer, and he does have a much better chance to improve his lot.

Negro family life continued to encounter handicaps after migration to the Northern cities. There were small numbers of Negroes in the Northern cities before, but this sudden influx of large numbers brought special problems. The policy of segregation meant that the incoming thousands were crowded into a section of the city much too limited for such a large group. The section allotted to them was usually undesirable—in an industrial area where the houses were old and dilapidated and crime was rampant. This environment did much to disintegrate the family and, rather than condemn the Negroes for the low standards of living which resulted, we should marvel at their ability to rise from this state and to withstand its ill effects as well as they have.

POOR HOUSING

Poverty and poor housing have been the great hardships in the city. Here Negroes have been the victims of unscrupulous landlords. The owner of a house in an area where Negroes congregate knows he can rent the rooms, no matter how wretched they are, since it is almost impossible for the people to move elsewhere. He can take a seven-room house which had rented for \$30 to \$50, install a sink and stove in each room, and rent each for \$6 a week. The house now brings \$42 a week, while the landlord does not need to bother to keep up the property, since the tenants cannot get a better place. If the rent is not paid promptly, he can put the tenants out. He does not risk any loss, as he can easily rent the room again. One bathroom serves all the tenants.

These one-room apartments, so prevalent in the poorest sections, are demoralizing to family life. Even to meet this low rent, together with the higher cost of food, clothing, etc., requires that both parents work, together with other adults living there. Very often lodgers are also taken in to produce the needed income, which brings a decided moral hazard. While the mother is away all day, the children are unsupervised, or in the care of some woman too old to work and therefore too old to watch over the older children properly. The mother loves her children intensely, and realizes very keenly the danger they are in, but there is little she can do to save them.

Even though the family can afford a two- or three-room apartment, there is still not much chance for real family life. There is little privacy. The noise resulting from so many living in such close quarters, and the tension naturally arising, drives the members out on the street, or to neighboring places of amusement which, though highly undesirable, are a relief from the crowding and the friction in the home. Disease is constantly reaping its toll in wrecked lives, bringing breakups in the

family group. Desertion is a common method of dealing with these tensions. There are two blocks here in Baltimore with a thousand persons in each block. We can hardly be surprised to find such a neighborhood a breeding place for crime and disease.

NEGRO EFFORTS TO IMPROVE

Before accepting this picture as typical of normal Negro family life, we must consider the efforts made by the members to escape this environment, and the kind of life they live when more money and better homes are available. Frazier, in his study of Negro family life in Chicago, divides the Negro area there into seven sections. The first area is just outside the business section. As we move farther away from the business district (each section extends about a mile), we find very interesting changes. While twelve per cent of the men and six per cent of the women in the first area are in professional or other higher-type employment, nearly half the men and women in the seventh area have such employment. While eighty-six per cent of the men in the first area are in semi-skilled or domestic service, only forty-one per cent in the seventh area are so employed. Forty-six per cent of the women in the first area work outside the home, while only thirty-four per cent in the seventh area do so. Home ownership rises from zero in the first area to thirty per cent in the seventh.

The result of these improvements in employment and housing conditions is very marked. In the first area, thirteen per cent of the people over ten are illiterate, in the seventh area illiteracy has dropped to less than three per cent. The desertions studied over a two-and-a-half-year period (1926-9) ranged from twenty-five per thousand families resident in the first zone, to two per thousand in the seventh. Delinquency and illegitimacy, very high in the first area, were very low in the areas farther away. These same characteristics were found in studies of Harlem, and prevail in the findings in other cities, in other parts of the country.

There are factors other than economic working toward good family life. One is family tradition. Among the Negroes who are descendants of free Negroes, there is a heritage of family morality and unity of which they are proud and which they are constantly striving to maintain. Others have risen since Emancipation to a position of prominence in which they conform to the same high standards as those of Negroes long free.

In studying the Negro family of today, we find distinct classes. First there is the highly educated group. There are a hundred Negroes listed in *Who's Who*, 250 have received their Doctor of Philosophy degree, 24,000 have graduated from college in the past six years, and a constantly increasing number are finishing high school annually. There is a steady increase in the number of Negroes in the professions. These highly educated people are unusual in that they have overcome great handicaps to obtain their positions.

In the family life of this group we find a great similarity to white American family life. An ex-

ample of the group is the Hinkson family in Philadelphia. Both Dr. and Mrs. Hinkson's ancestors have lived in the North for many generations. After serving as a Lieutenant in the medical corps in the first World War, Dr. Hinkson started to practise medicine in his home city. He married a girl he had met in his social life in the Negro section of this city, and they have two daughters. They have a beautiful home, furnished in the style of any well-to-do American family, and have a colored maid. They have many outside interests such as the Negro American Legion Post (of which Dr. Hinkson has been Commander four times) and church societies; and they are regular patrons of the cultural programs in the city. But their family life is of first importance. Mrs. Hinkson says: "My mother was always busy making me and my sisters feel home was a good place. I'm trying to do the same for my girls." The doctor is now a Major in the Army, serving as the Director of the first Negro army hospital, in Tuskegee, Alabama. Their family group follows the American pattern, with perhaps a special emphasis on home life.

There is also a middle class among the Negroes. These are not as well off financially, nor do they have the chance to have the kind of home they would probably get if it were not for the restricting effect of segregation. But they fix up their homes the best they can, and are devoted to their children. Many of the mothers have to work but, now that the husbands are able to get better wages, they are grasping the opportunity to give up their own jobs and devote themselves to home-making. They feel keenly the fact that they are forced to live in an environment which is very harmful to their children, and they do their best to counteract this bad effect. Since the husband is able to support his family, he is accorded the position of head of the family. However, the wife also occupies an important position. If she is employed away from home in domestic work, she usually works in nice homes, probably having a position of considerable responsibility there. When she returns to her own home, she endeavors to reproduce there the higher standard of living she sees where she works. With the new housing projects giving the poor an opportunity for better homes, and with higher wages, an ever-increasing number will rise to this class, if they are not blocked.

LOVE OF CHILDREN

One of the outstanding qualities of the Negroes is their great love for children. This love extends to all children, whether relatives or not. If they have a spare corner and an extra crust of bread, Negroes will take in the stray waif. While the home they provide is not always the best for the child, yet they feel their responsibility to care for others. Large families have been the rule, but a decline in the birth rate is now apparent. This is partly due to following the example of white people having small families. There is also a feeling among some of the race that they would rather not have any children at all than see them suffer what they have had to suffer. This prevalence of a low birth rate,

especially among the most educated, is unfortunate. In a recent survey of the teachers at Howard University, Washington, D. C., it was found that while the teachers generally came from families that had an average of six children, they themselves have an average of one child to a family. This situation, while similar to that among white Americans, is striking when we consider the great affection for children which is natural among the Negroes.

One feature of family life which also needs to be considered is the social distance between parents and children in the city. This estrangement, which is so marked among immigrants and among families coming from rural areas, is much less noticeable among the Negroes. The parents as a rule are eager to have their children learn the new ways of life, and themselves readily follow the lead of their offspring. These parents have been accustomed to traditions of white culture, so they can easily adopt the pattern when their children show the way. The children show their close family ties in their efforts to aid their parents to better themselves. Joe Louis came from a poor home in the South. He got a job in Detroit and brought the rest of his family there as soon as he was able to support them. With his increased income, through his boxing career, he bought good homes for his mother and his sisters, and sent his sisters' children to Howard University. When we see pictures of Joe, looking rather sleepy and without much ambition, we would hardly guess that back of that exterior there is the determination of a poor boy to improve his own lot and that of his family.

Recreation forms a family bond among the upper classes. Since there are so few public places open to them, they must have their entertainment in their homes. As stated before, an opposite condition, very undesirable, is often the case with the lowest class.

CONCLUSIONS

As a general conclusion from this study, we can find many hopeful signs. Most of the 13,000,000 Negroes still live in deplorable conditions, either in the country or in the city. But, when given the opportunity for decent living conditions and a sufficient income, they will quickly adopt the American pattern of family living. The close bond of affection, especially between the parents and children, is shown by the efforts of the parents to give their children the best of opportunities even when this calls for great personal sacrifices, and the efforts of the children to aid their parents and improve their condition. The characteristics so often associated with the Negroes (looseness in sex relations, delinquency, filthy homes, fighting, etc.) disappear markedly when better living conditions are available, and the Negroes grasp eagerly such chances when given to them. It is going to be interesting to see the effect of the better wages and better housing the present war is bringing about. If such improvements are allowed to continue, we can hope for an ever-increasing approach to the stable family life which is the goal of the vast number of our colored brothers and sisters in Christ.

PRISON CHAPLAINS RANSOM CAPTIVES

REV. BARRY J. WOGAN

WHEN Oscar Wilde (who today is considered one of England's most elegant writers but who in his own day had fallen foul of the law) was being transferred, handcuffed, from a London prison to Reading jail, he turned to the warden and said: "Sir, if this is the way Her Most Gracious Majesty treats her convicts, she doesn't deserve to have any." There are times when the Catholic Chaplain in some of our state penal institutions feels that the State is no more deserving than Her Majesty.

It has been a slow, laborious process, but at long last some measure of clearer understanding is emerging in our conception of the work and function of the Catholic Chaplain in our penal and correctional institutions. However, Oscar Wilde did express a rather sound observation when we consider the official attitude in most of our States towards providing a reasonable opportunity for inmates in penal institutions to practise their religion. Because they are criminals, they are not outside the realm of religion. They should have the chance to worship, or at least to be won back to the things of God. In truth, the Master came to redeem sinners, and we are all the children of fallen nature. These inmates may be the least of Christ's brethren; but they are still His brethren. His last moments on the Cross were filled with concern for one of them.

Leadership in recognizing the importance of religion, and the opportunity to practise it, has distinguished the Federal Bureau of Prisons under the directorship of James V. Bennett. Under Mr. Bennett's leadership an Institute of Catholic Prison Chaplains has been held in Washington each year, where Chaplains and Federal officials confer on the procedure and means by which the function of the Chaplain can be improved and his religious influence increased in the Federal penal and correctional institutions. At the Institute, in 1941, the following declaration of principles was drawn up:

In recognition of the vital importance of religious instruction, and of the right of all men, regardless of condition, to worship in accordance with the teachings of their chosen faith, the Chaplains' Association adopts and urges these standards of religious work in penal and correctional institutions:

1. Chaplains, fully qualified and approved by established religious bodies, shall be appointed in every institution.
2. Appropriate facilities and equipment for the conduct of services of worship and other religious ministrations shall be provided.
3. The Chaplain shall be a responsible member of the administrative staff, and accorded all professional privileges.
4. The right of all inmates to attend services of worship, as arranged and determined by the Chap-

lains, shall be recognized, and their attendance encouraged.

5. The right of all inmates to free counsel with their spiritual advisers shall be respected.

6. The right of all inmates to religious instruction shall be acknowledged, and suitable opportunities for such instruction afforded.

7. The Chaplain shall encourage the interest of religious and socially-minded groups, and enlist their active support in the continued spiritual care and development of the inmate upon release.

What is to be hoped for is that the leadership which the Federal Government has taken in this field may filter down to the officials of State and local institutions. It is bound to bring about a recognition of the place of religion in all work of a correctional nature.

In that work religion must occupy an important place if moral conversion is to be effected. In too many instances religion is looked upon as a badge of weakness, rather than a mark of strength. This is true not only of the prisoners but also, in many instances, of the personnel in charge of the institutions. There is a long struggle ahead before religion takes its proper place in prison programs.

Perhaps our weakest spot is in State institutions for boys and girls. In them are the youngest of our culprits, the ones with the most pliable minds, the ones whose habits are least deeply seated, the ones who should present the most specific opportunities for correction. And yet these are the correctional institutions to which we give the least attention. Most of them are without full-time Chaplains. Fewer of them than of any other type have a developed program of religious instruction—and even fewer, opportunities to receive the Sacraments.

The majority of State governments have given little cognizance to the importance of religion in penal life. Other than grudgingly providing the opportunity for Mass, they have given religion no place in the life of the institution and certainly no encouragement to its practice. Officials seem reluctant to give any official status to a Chaplain as such. It is true he may come at his own convenience and arrange, hit or miss, to interview the members of his Faith; but there is no official and definite recognition of the fact that religion is an essential part of a man's life. There are a few notable exceptions among our State governments, but they are few.

Because a man is in prison, it does not follow that he should be denied his rights as a human being. Confinement for a felony is not intended to be a vindictive punishment: its function should be of a medicinal nature. Without our being in the least sentimental, we can believe that the inmate is entitled to the opportunity to practise his religious Faith. But what hope is there of sound rehabilitation when the State which confines a criminal does not recognize that religion has any importance in his life? Yet religion, genuine and true, such as sinks into the heart of man and saturates his entire being and holds him to the path of righteousness every day of his life, is universally admitted, even among criminals, to be a most desirable thing.

The writer has served as Chaplain in both Federal and State institutions, and the valuation placed upon religion by the State institution is a rather

pathetic thing. The ready excuse is as antiquated as the system. The excuse is: "no funds." Yet there are adequate funds for new buildings, recreation, band instruments, libraries and weekly movies.

The typical State, when it comes to the religious program within an institution, is a half-century behind the times. Sanford Bates in his book, *Prisons and Beyond*, remarks that traditionally, under the old system, a Chaplain was a "man of all work": he preached and prayed; he secured free movie films; he was expected to intercede with the Governor for pardon, etc. He says further:

With the separation of duties it appeared to us that the ministry of the Chaplain in a penal institution had entirely changed. The prison school had been taken over by trained educationalists. Family contacts were handled by social workers, and the libraries staffed by trained librarians. Apparently there was nothing but religion left for the Chaplain to busy himself about, and that could be done on Sunday mornings in an hour or two. *But just there we made a mistake.* We have now realized that the Chaplain's job, rightly construed, is an extremely important job in any institution. . . . He must know something about the social sciences. He must be a man of strong and attractive personality. . . . He must know something about psychiatry, and he must be able to talk the language of the man he would befriend. Unless we are to neglect one of the most important elements in the individual reformation of the prisoner, some man, not too closely identified with the organization, who yet understands the pitfalls and dangers of being attached to a prison, must secure and maintain the confidence and friendship of the individual and thus exert upon him a truly religious influence.

The Most Reverend Joseph H. Schlarman, Bishop of Peoria, who has long been interested in penal problems, some years ago visited a number of institutions in England and, while thus engaged, conferred with Alexander Paterson, M.C., H.M., Commissioner of Prisons for England and Wales. One of the questions he asked Mr. Paterson was this: "What, to your mind, is the most potent factor in the betterment of an inmate?" In typical British-officer fashion he snapped out: "A good Chaplain." The same Mr. Paterson has also reminded us that: "Imprisonment leaves no visible scar to shock the eye, but it may well have done damage to a human character that nothing can repair. There are cases where it is kinder to break a man's neck in a second than to spend twenty years breaking his heart."

Interested Catholic groups and societies can do much to bring this deplorable lack of religious opportunity in State institutions to the attention of the public. Certainly they can exert a salutary influence upon public officials. There is as yet no Catholic society of men or women for taking up the cause of these, "My least brethren."

In our efforts to include the seven corporal works of mercy in our lives, we should not forget that to ransom the captive is one of the seven, and we can help to ransom him from his spiritual bondage as well as from the bondage of confinement. Even though our efforts may be unavailing and of little effect, we shall nevertheless reap a rich reward, because we shall have brought about, even in failure, a good work. What good work? "I was in prison, and you visited Me."

LEFT-WING SMEAR HITS SINARQUISTAS

W. EUGENE SHIELS

A RECENT article in our weekly contemporary, the *New Republic*, pays considerable attention to "Sinarchism in the United States." Written at unusual length and with great detail on the centers and leaders and acts of the Sinarchists in the Southwest and in the Chicago area, the essay is likely to draw considerable notice. Its obvious purpose is to question the wisdom of tolerating this organization within our borders. The fuller intent of the editors who printed the article is not easily discerned, although the magazine has persistently attacked the association for quite a long time, and in a manner not always coldly objective or immune from criticism.

When we turn to the last page of the issue in question, we find that the name of the author, Enrique L. Prado, is a pseudonym. Pseudonyms are used for two purposes, facetiousness and secrecy. In this case the latter is plainly the reason for the choice of a false name. Whoever the writer is, he knows a good deal about his subject, but he reveals his hand in several matters as the hand of a villifier and a questionable witness. His work is not reporting, but attack.

It is not our purpose here to defend Sinarchism, or the *Unión Nacional Sinarquista*, the important Mexican social group that is working so successfully to revitalize the spirit of their country. They have had many pages of this Review devoted to their work. This account purports rather to estimate the story of the mysterious "Prado" and the subject he discusses.

His "objectivity" appears in this simple observation:

In spite of the paper's [*El Sinarquista*, the weekly newspaper of Sinarchism] being barred from the mails, hundreds of copies still circulate here. This is made possible by the existence of Sinarquista groups along both sides of the American-Mexican border, where smuggling *El Sinarquista* into this country is an easy matter.

Now the present writer receives his copy of that paper regularly, and it is marked with the stamp and number of the border censor. That is not smuggling. (A fuller comment on this point will be found on page 506 of the present issue.)

"Prado" fixes the name "Fascist" on Sinarchism by an old process. He quotes Alfonso Trueba, Editor of *El Sinarquista*, to this effect:

We want the radical transformation of the liberal, capitalist and revolutionary regime of injustice, and we demand that this regime must be destroyed, even though we might be called Fascists.

"Prado" continues: "He [Trueba] characterizes Sinarquista ideology as what it is: Fascism pure and simple." Those taken in by such writing deserve to be taken in. "Prado" uses the typical

smear technique. He throws dust in the eyes of the reader. Trueba had no intention of accepting the name of Fascist. He has constantly denounced Fascism in its Italian and German varieties. His own movement is the very opposite of Fascism; its members want to get rid of the dictatorial regimes of injustice that have put Mexico where it is; their fundamental doctrine is the dignity of the human person, the very contrary of Fascist State worship and Fascist denial of individual rights.

"Prado" speaks of the "apologies" written for Sinarchism by several Catholic weeklies. Had he himself avoided the apologetic, denouncing style, more credit would be gained for his story. He accuses the Sinarquistas of being a "threat to democracy," of using the "well-known pattern of Fascist propaganda," of working till "labor unions are abolished in favor of a State-controlled syndical system."

These accusations are palpably opposed to fact. Sinarquistas do oppose what they call "liberal democracy," but "Prado" is well enough informed to know that, to a Mexican, "liberal" means something very different from what it means in our country, namely, a regime which abuses the name of liberty to repress, tyrannize, confiscate and destroy the individual and his rights. The "pattern" talk is of a pattern with similar denunciations which have appeared in a certain type of news organ in this country for years, the leftist, the pink, the prejudiced and bigoted journal which calls itself progressive but is really most narrow and bitter towards all whose views do not conform.

The "labor" point is most unfair. The real reason for the rise of Sinarchism was the denial of jobs to their members by Communist-dominated unions, and today their highest interest is the formation of free unions, of which they have already launched two, for agricultural and for industrial workers. But enough of "Prado." Anonymous letters do not even deserve so much notice. His subject, however, calls for further discussion.

What should Americans do about the Sinarquistas within our country? We can well leave their affairs in Mexico to the Mexican Government, but concern with them here is a fair question.

Who are they? They are members of the union of Mexican men and women who are out to do a great work for themselves and their country. They know that in Mexico they have had no democracy until the present administration, and it is their very trials which have effected some of the best democracy ever to be unearthed in that land, namely the decision of President Avila Camacho that Mexico is a democracy large enough to allow differing opinions. His opinion was given in response to the leftist petition last December that he abolish Sinarchism. But if one calls them anti-democratic when they condemn the rule of a few gangsters who fix elections, publish a false count of votes, set up puppets, spread propaganda and then crow that "we are a democracy," then words have ceased to have meaning. Sinarquistas want Mexico to be an honest-to-goodness democracy. They themselves have an hierarchical organization, but it is not for

political campaigning. They have no political program, no slate of officers, no electioneering, nor have they declared an intention to begin any such action. Their work aims solely to win public opinion to a revision of past injustice to the working class, and a decent administration that will respect the rights of all citizens.

Now what business has this organization in the United States? Among our many thousands of Mexicans—some American citizens, most merely transient workers—about three thousand have, in the past six years, joined the Sinarquista group. For them it is the embodiment of the best Mexican ideals. In it they find an association of like minds, a bond that makes their lives happier in a land which ordinarily pays them scant courtesy. Some of them send small sums from time to time to the Mexican Central Office of the Sinarquistas, to assist that *Unión* in doing its work of social welfare and in propagating the rejuvenated spirit of a long-suffering people. No one thinks them interested in or capable of causing us any political embarrassment, unless it be the witch-hunters and ghost-mongers who tremble over what may be hiding under the bed in the dark.

Do these people present us with any problem? We have always had such groups among us, tolerating them as minorities who for reasons of older association still continue their former national customs. As hyphenates, we do not entirely approve them. In fact, we have never taken kindly to cultural or political organizations which have names like German-, Irish-, British-, French- or any other foreign-Americans. To all the various Kolpinghaus, Turnverein, Sokol societies, to the Alliance Française, the literary, scientific or economic bi-national associations we have shown kindly hospitality. But when a hyphenate crowd takes on the character of the *Bund* or the Association of (Japanese) Russian War Veterans, we usually prick up our ears and watch them carefully. And in wartime we simply take away their title to corporate existence.

The Sinarquistas do not fit this model. Without a doubt, the *Unión* exists primarily to better the status of those within Mexico. It is a *Unión Nacional*, not an *Internationale*. But its purposes have not the least aim to injure or offend the United States. The U. N. S. foment no conquering ambition to regain Texas and other districts lost in 1848. Its sole interest is to revitalize Mexican social ideals, for economic and political justice. If sometimes its newspaper takes a swing at the past actions of the United States, in that it does no more than repeat what is said of ourselves by our own textbooks.

Does the U. N. S. make the Mexicans within our borders better citizens and better workers? The reply to that question depends solely upon observation. It is the writer's experience that those Sinarquistas whom he knows have benefited immensely by membership in this society. It teaches them ideals of most exacting morality, insists on serious working at their jobs, inculcates severe self-discipline and respect for the rights of others, and—what most of us appreciate in any man—it helps

them hold their heads high rather than bear a subservient mien in the presence of their fellow men. The Mexican expatriates are here mostly in exile from a hard past. Their country dealt roughly with them, and we have always received such people with generous welcome, tolerance, and help to begin life anew.

We have, of course, many other Mexicans of a different character, men who have come here for profit in their careers. Some few of these, from motives of attachment to ideas other than those of their native country, find severe fault with the Sinarquistas. These few are rarely Catholics, a sure line of division when we meet those who come from below the Rio Grande. Sinarquistas are frankly Catholic, and the division never fails to raise fires of contention when it is aired in public. These few are, again, often tied in with the clique that has ruled Mexico since 1913, and it is against their régime that the Sinarquistas have raised their standard for the social reform of their country. In this small sector of our Mexican population nothing but denunciation could be expected for the U. N. S.

During wartime we as a people are naturally quite conscious of the presence of alien groups within our country, and our Government agencies will take care to assure themselves that these groups mean no harm to our war effort. For this reason the Sinarquistas have been investigated seriously for their possible danger to our success in battle. Everything about them is known to our authorities. The myth of their Germanic origin, inspiration and aid has been exploded, notwithstanding the blasts in our weekly picture magazines and our belligerent journals of opinion. Their supposed tie-up with Franco and his *Hispanidad* was similarly disproved by an official statement of the Mexican *Secretario de Gobernación* in a declaration connected with the recent disturbances in Los Angeles. The one real cause for worry we might have is the possibility that they might be involved in internal Mexican affairs, and thus react on us by upsetting the peace of our near neighbor to the South.

President Avila Camacho has scotched that story by his vigorous championing of the right of this minority to speak in public, to meet, to organize for improving the public welfare. When they lose their present pacific character and go in for fighting, then we may have to revise our attitude toward them. But we have every assurance that this is not going to happen, at least not under the present control of that *Unión*. Their sole aim is integrity in public life and justice for the private individual in Mexico. If they succeed in this crusade, they will give us a far better neighbor than we have had for many years. Business men today tell us that we are not finding the highest type of neighborliness in some of the people next door. Critics differ in assigning the root of discontent, strikes, public clamor and a chronic state of fear among the population. Our Embassy in Mexico City is said to look askance on the U. N. S., and perhaps Mr. Messersmith does not well understand the Mexican men-

tality that can stand up in the face of death and yet maintain its oath, *no matar* (not to kill).

The Mexican scene is most confusing, and not the least confusion comes from that Party whose whole technique aims to confuse, to throw the populace into dismay, to divide, to incite strikes and obstruct civil life and public administration, and to parade under a banner of red. On such a stage the U. N. S. has no choice but militancy. But its militant attitude demands a full living up to the Fifth Commandment under penalty of disgrace and dismissal. Its campaign is to win over the public to its program, not to force its will upon opponents. In the words of the *Los Angeles Tidings* (July 30, 1943): "So long as they maintain their present purpose . . . so long as they consecrate themselves to the task of achieving a Christian democracy . . . the Sinarchists will get our commendation."

QUEBEC PIONEERS IN FAMILY ALLOWANCES

E. L. CHICANOT



QUEBEC is the first Canadian Province, and apparently the first section of the North American continent, to lay the groundwork for a system of family allowances. The granting of bonuses to workers with large families had been under consideration in the French-Canadian Province for nearly fifteen years, and had failed to reach the point of actual legislation merely by reason of unpropitious domestic conditions. The situation in this respect has now changed. Quebec is accordingly taking the first steps which may carry her very far in this direction.

Quebec Province is, in every respect, the section of North America where one would expect this practice, of European origin, to take root. It is predominantly Catholic in population, in government, in trend of thought and legislation, and is accordingly sympathetic to a social measure supported and advocated by Catholic authority. It is an area which has by far the highest birthrate in Canada, and probably in North America. Large families are the rule rather than the exception, and the economic burden of bringing up children is more keenly felt than elsewhere on this continent.

Let us look at a few comparative figures of the birth rate. Live births in Quebec in the half-decade 1926-30 averaged 30.5 per thousand of population, as compared with the Dominion average of 24.1 and a figure of only 18.1 in British Columbia, frequently termed the most characteristically British Province. In the five years between 1931 and 1935, the figures were 26.6 for Quebec, 21.4 for Canada as a whole, and 16.2 for British Columbia. For the

years 1936-40, they were, respectively, 24.7, 20.4 and 15.8; and for the year 1940, 25.7, 21.5 and 17.4. For further purposes of comparison it may be pointed out that the crude birth rate of 25.7 in Quebec in 1940 compared with the figure of 17.9 in the United States in the same year, and 14.9 for England and Wales in the previous year. The average family per married woman in Quebec contains over four children. Quebec has these high birth rates despite the circumstance that roughly one-fifth of Quebec's population is non-French in origin and has a lower birth rate than the French.

It is this high birth rate which has been almost exclusively responsible for the French Canadians holding their own in the total Canadian population in the face of a heavy non-French immigration from Europe to Canada. French immigration has been virtually nil. The first census of modern times was taken in New France in 1666, when some 3,215 persons were enumerated. A census taken in 1765—just after the British conquest, when immigration from France had ceased—showed that there were 69,810 souls in New France, with 10,000 French scattered through what are now the Maritime Provinces. With the help of non-French immigration, the population of Lower Canada grew to 427,465 by 1822, and 697,084 by 1844. Largely through natural increase, Quebec grew to a population of 1,191,516 by the time of the first census, taken in 1871, after the Confederation of the Dominion. By 1911, Quebec's population had become 2,005,776, and in 1941 it was as high as 3,319,640. Some 2,000,000 French Canadians living in the United States must also be taken into account, as well as 1,000,000 living in other parts of Canada. Throughout Canada's modern history Quebec's birth rate has been able to compete with the immigration tide to maintain the Province's population at about one-third of that of the Dominion.

Raising a large family in Quebec when the Province was largely agricultural and land was available for new settlement did not impose the economic burden it did later when the industrialization of the Province got under way and good farm lands became scarce. Children, as more than one economist forthrightly put it, are the greatest cause of poverty, and there would seem to be no doubt that the French-Canadian industrial worker has been handicapped materially in relation to his Anglo-Saxon brother by reason of the large family the former had to support. The fact that French-Canadians do not occupy the economic position in their own Province to which their numbers would seem to entitle them is a cause of continuous unrest among a certain section of them. Unquestionably, this support of large families operates disadvantageously to them in competition with their Anglo-Saxon fellow citizens.

A Province which orders itself generally along Catholic lines, and whose legislators are familiar with and sympathetic to Catholic social doctrine, could scarcely fail, under these circumstances, to study the matter of family allowances. During the years 1930-32, years of deepening economic depression, the Quebec Social Insurance Commission

went thoroughly into the question from all its angles, making inquiries in all countries of Europe, particularly France and Belgium. They were stimulated in their investigation by many clerical propagandists in the Province. The Commission hesitated to recommend family allowances at that time, however, for fear of drawing the people from the country into the cities, a trend which had already evidenced itself in a serious way.

But conditions have changed since that time. Under war conditions, Quebec has become more highly industrialized than ever, and the authorities have to view as inevitable an influx of workers from farming areas into war plants. There have been progressive steps in labor legislation leading naturally to the establishment of a system of family allowances. The proposal has won much more public attention through recommendations contained both in the Beveridge Report and in Canada's Marsh Report. Altogether, the time finally seemed opportune for the long contemplated step. Last year the Provincial Department of Labor asked the Superior Council of Labor to study the question again. It unanimously recommended its incorporation into Provincial labor legislation.

The manner of launching this proposal of family allowances is peculiar. Quebec has recently enacted a Collective Labor Agreement under which a group of employers, having signed collective agreements with one or more labor organizations, can petition the Lieutenant-Governor-in-Council to make the dispositions of the agreement obligatory for all employers of the industry concerned. Generally this agreement determines basic salaries, working hours and conditions of apprenticeship. Each industry has what is known as a parity committee made up of an equal number of employees and representatives of employers, with four additional members who are supposed to be independent and who are named by the Government. It is these bodies which are given power to organize the first arrangements for family allowances in Quebec.

There are eighty-five industries in Quebec Province covered by collective labor agreements, with a total of approximately 116,000 employees. The new bill passed by the Quebec Legislature adds to the powers of the parity committees of these industries under the Collective Labor Agreement Act, granting them authority to decide whether family allowances are to be granted. It also empowers these committees to levy assessments on the payroll in their industries, and to raise funds to pay the allowances.

Each committee will have to determine: first, whether it will adopt the system for its industry; secondly, what constitutes a large family; and third, how much shall be paid to employees for each child above a certain number, and to levy accordingly. The Government will pay nothing out of its funds, but will have to approve each decision of each committee, as it does and has done to date in all other decisions of the committees.

By way of example we may cite the case of the building trades in Montreal. That industry has a labor agreement in operation, with a parity com-

mittee to operate and enforce it, and with all decisions reached subject to Government approval. The Montreal Committee may determine that there are 500 or 1,000 men employed in the building trades of Montreal who have more than, say, eight children under the age of eighteen years, and that these employees should receive two dollars per week for each child, beyond the eighth, who is under eighteen. If the man has twelve children under eighteen years of age, for example, he must be given a bonus of eight dollars each week, or two dollars per child beyond eight children. The committee will levy on the payroll of the industry and raise the necessary money. It will be the clearing-house.

It was a most natural and logical thing that the Collective Labor Agreement Act, which provided for the possibility of organizing family allowances without the necessity of creating a new organization, be utilized to launch family allowances in Quebec. But this arrangement resulted in some misunderstanding and some hasty judgments. The measure was criticized on the score that it benefited such men as mechanics and other skilled men, mostly belonging to trade unions, who were already well paid; and neglected the general bulk of workers, who were more poorly paid. This brought the immediate retort from the Minister of Labor, who had sponsored the bill, that it had been insufficiently studied. The bill was merely a strategic starting point. There was no intention that benefits should be limited to the first beneficiaries under it.

Critics who went to the bill found that "it is recommended that within the frame of contractual liberty, employers and employees study the possibility of organizing family allowances in the heart of their own industry, with the Superior Council of Labor remaining at the disposition of all to collaborate in the practical organization of this social-security system." Any employer may, accordingly, initiate the payment of family allowances among his personnel. All private industries subject to the minimum-wage law can do the same.

As the Hon. Edgar Rochette, Minister of Labor, said:

It was not reasonable to proceed immediately to force all employers to pay the allowances as from this year. Education has to be provided both of employers and employees. The bill will facilitate the education and inspire happy initiatives among certain employers. Social legislation must progress by evolution and not by revolution. When public opinion has been sufficiently prepared for a general system of family allowances, it will be very easy to proceed to extend it.

"It is a great honor for the Legislature to officially recognize in this legislation the services of heads of families in maintaining their families," said Mr. Rochette, upon the passage of the bill making the initiation of family allowances in Quebec possible. Perhaps advocates of this plan of encouraging large families, who may have grown discouraged at the general apathy towards it, may take fresh heart from Quebec's pioneering step to see it through.

BLITZ IN HARLEM

PASSING through 125th Street, immediately after the events of the night of August 1, a passenger from Mars or from near-by Brooklyn would have concluded that the blitz must have finally struck upper Manhattan Island. With scarcely a single exception, every store window was destroyed between St. Nicholas and Fifth Avenues, and the contents robbed. In the adjoining thoroughfares patrolmen and police-cars kept watch over a similar desolation.

What ninety-five per cent of the Negro inhabitants of Harlem thought about its hoodlum five per cent, was plainly stated by the *New York Age*, veteran Negro weekly:

Sunday night's disturbance was not only disgraceful; it will probably be one of the most harmful things to the community that ever happened in Harlem. Those persons who have been arguing that the rioting which brought death to six, injuries to hundreds and property damage to the community estimated in the millions will result in benefits to Harlem are wrong. . . .

Our struggle for deserved equality of opportunity and treatment cannot be won by treading on our brothers' backs.

The Harlem blitz was not a race riot. That appears to be generally conceded on every hand. It was a wave of mass hysteria to which racial pressure doubtless contributed, but which took the form of mass looting and vandalism. That worse did not develop is undoubtedly due to the prompt and intelligent action of the police, who had public opinion, Negro and white, thoroughly behind them.

But the stemming of the tide was due likewise to another and less generally noticed circumstance. Well inside of twenty-four hours after the first breaking out of the disorders, 1,200 of Harlem's leading Negro citizens had organized themselves for the preservation of the community's morale. Forgetting their factions and their ideologies, they lost no time in warning, pleading, exhorting their own people to stand firm against the suicidal excitement. Their voices were heard, respected and obeyed. By this immediate and vigorous action, they have proved the enormous power for social and moral good that an able Negro leadership can exert, when it is enlisted in a worthy cause.

To this end a major contribution was made by Harlem's numerous interracial activities. In a community of that size, if such interracial experience and training were lacking, it is highly doubtful that such speedy and effective organization of leadership could possibly have been achieved.

The outbreaks of 1935 led to a city-wide study of the Harlem situation. The much graver affair of 1943 should lead to an intensified sense of the supreme importance of the work done and still to be done for youth in Harlem by the Catholic Church. It should likewise bring to the Negro community itself an encouraging conviction of its own power for self-government, once it has cleansed itself of demagogues and has determined solidly upon its own fundamental needs.

EDITO

ONE WORLD

IN the writings of many proponents of international cooperation we keep noticing the phrase: "the world community." We are reminded that we can fly to London in less time today than it took to travel from Oshkosh to Chicago thirty years ago, and that we must draw on the products of ten or twelve countries to put together a humble telephone receiver. At the twirl of a dial we can tune in on a foreign correspondent talking in Cairo.

This is all marvelous, and is no doubt kindergarten stuff compared to the fantastic feats of communication and travel to come out of this war.

But the word "community" has a rather definite meaning sociologically. It means a group of persons sharing the ordinary means of living in common. Everyone living in Chicago or Los Angeles or New York uses the same transportation system, the same school system, the same fire and police protection; he shops in the same large centers, attends the same theatres, takes refuge in the same hospitals, worships in the same churches, plays in the same parks.

The neighborhood is a community, but an imperfect one because we have to go outside it to answer so many of our daily needs. The town or city or county is far more perfect because we rarely have to get off that reservation to find what we want to carry on, though the trade that answers our needs ramifies far and wide. It is not so long ago that we in the United States became in any very notable sense a national community. Our manufacturing industries and our agriculture are national; our system of transportation is national; our telephone and telegraph and radio systems are national; our weekly magazines are national; our Government is (partly) national. But to keep a sense of proportion we must admit that the group of persons which most clearly shares the ordinary means of life in common is the local community.

The average American is not going to fly to London. He is not going to talk to Cairo by trans-Atlantic telephone. He is a member of a world community all right, but his sharing with others in means of living which are world-wide is pretty indirect. Being indirect does not make it unimportant. But it makes it hard to visualize. When we talk about establishing *political* organizations to correspond to the *moral and social* reality of world community, we must keep the great need of world unity in proper perspective.

WE FIGHT TO FREE

IN front of the front-line troops, in advance of paratroopers and bombers, runs the intangible, all-important front of psychological warfare. Referring to its influence, Hanson Baldwin, the military analyst, recently remarked that now is the time for us to "pull out all the stops" in the propaganda organ. It is indeed time; when the stops are pulled, it is to be hoped that harmony will result.

There is one register, we feel, that must be sounded if our propaganda is to reach a crescendo of triumph. It was used with eminent success in Sicily; its use thus far on other Axis countries has been negligible. It is the propaganda line that tells the bulk of the people within enemy countries that we are coming to cross their borders as liberators. All signs point to the probability that we shall be welcomed onto the Italian mainland by a widespread friendliness; and that feeling among the Italians is in no small measure due to the kindly tone in our propaganda to the Italian masses.

It is undoubtedly harder to think of the German masses with the same tolerance. The virus of Nazism has eaten deeper and more viciously into their thinking and acting, and measures for the reconstruction of Germany will of necessity be correspondingly more severe. But it is also undoubtedly true that there *are* thousands of Germans who are looking forward to the day of liberation.

It is toward these Germans, and to the stimulation of their desire to welcome us, that our propaganda front ought now turn its heaviest guns. The noble manifesto of the six Munich students recently made public (a manifesto which cost them, all Catholics, their lives) is but one indication that Germans, too, long to be free. Let them be told that we know that; let them be told, day in and day out, that we are fighting to free not only the Poles and the Dutch and the Belgians, but the German people themselves.

Not only is this true; not only does it show forth best the nobility of the United Nations' cause; it will be practical preparation for the future of Germany. As in Sicily, so in a conquered Germany, AMGOT will have to work with Germans in administrative positions. It will be to our and the Germans' advantage to have prepared beforehand a large group of liberty-loving Germans who will be there to welcome the liberating armies.

Pull all the stops, Mr. Davis—and don't forget this one!

PLAN FOR DEMOBILIZATION

FROM whatever angle we compare this war with World War I, it is evident that we are engaged this time in a much more colossal struggle. We have already mobilized more than twice as many fighting men as we did in 1917, and we have dispatched them to more numerous and more distant battlefields. In the last war, our allies supplied much of the equipment needed by our soldiers; this time we are supplying all the needs of our own forces and contributing in addition enormous supplies of planes, ships, tanks, guns and ammunition to the United Nations. At the present rate of production, we are spending more in six months than we spent for the entire first World War, including loans to belligerents during the course of hostilities and afterwards.

This mighty effort has, of course, radically disrupted our economy. Serious as were the dislocations of the last war, they were small compared to those which have resulted from the total mobilization for this war. It is this knowledge, as well as the difficulties connected with establishing a peaceful international order, which is causing thoughtful men to suggest that winning the peace may be more difficult than winning the war. They remember that we failed last time to effect a smooth transition from war to peace, and that the effects of that failure were a long time with us. They are fearful, and rightly so, of what may happen if we fail again.

For this reason, the recent publication by the President of the Report of the Conference on Post-war Readjustment of Civilian and Military Personnel was an especially reassuring event. It revealed that the Federal Government, despite its concentration on the war, is already seriously concerned with the problems that will accompany the coming of peace.

The Report made six principal recommendations for demobilization of the armed forces:

1. Three months' furlough at base pay not to exceed \$100 a month, plus family allowances.
2. Beyond that time, if necessary, unemployment insurance for twenty-six weeks for those who register with the U. S. Employment Service.
3. Special aid and counsel regarding readjustment and rehabilitation.
4. Special provision, including tuition and allowances, for those who wish to pick up the broken threads of their education or follow some special course of training.
5. Veterans' credit for old-age and survivors' insurance on the basis of service in the armed forces.
6. Opportunities for agricultural employment and settlement to be provided for a limited number of qualified service men.

These suggestions speak for themselves. At once generous and practical, they point the way to an orderly and gradual demobilization. There will be, of course, differences of opinion over details, but if the main lines of this Report are followed, servicemen will not be incontinently mustered out, as happened after the last war, and left to shift for themselves as best they can.

It must not be overlooked, however, that the

whole program supposes the creation of millions of jobs, chiefly in industry, but in agriculture as well. Like so many of our problems, this one, too, depends largely on maintaining full employment and full production. While the Report envisages the task of demobilization as the primary responsibility of the Federal and State Governments, it insists that private enterprise, assisted by the Government, must also apply its full resources to create the necessary jobs. Such a partnership between Government and industry is so obviously necessary that only doctrinaires—extremists on both the Right and Left—will oppose it.

The Report of the President's committee is a good beginning toward an orderly demobilization after the war, but it is only a beginning. Transmitting the Report to the President, the National Resources Planning Board, which Congress in its wisdom has liquidated, recommended that the Committee be continued until such time as a central Federal Agency shall have been established to provide over-all supervision of this critical problem. This suggestion deserves the immediate attention of the legislators when they return to Capitol Hill. Action now is the best guarantee that the nation is determined this time not to fumble postwar readjustment and thereby lose the precious fruits of victory.

BOURGEOIS RUSSIA

IN the days when the Revolution was young and gushy "liberals" wrote columns in the *Nation* and *New Republic* on the noble experiment in the land of the Tsars, the Soviets tried to liquidate what they called "bourgeois" morality. Family life was scorned, divorce rendered as informal as the purchase of a postage stamp, abortion legalized and widely practised. These signs of "progress and enlightenment" buttressed the hopes of Soviet sympathizers the world over and helped to hide the Marxist proclivity for purges and concentration camps.

Alas for all these starry dreams of a great healing Russian dawn! There is no use hiding the truth longer: Soviet Russia is going bourgeois, and going fast. Family life has been restored to its place of honor; divorce is discouraged and abortion frowned on; the old heroes of Tsarist Russia stand again on their pedestals. Worse still, even the cherished program of sex equality, through which it was hoped the work of God's creation might be improved, is being cravenly abandoned. A recent dispatch from Moscow reveals that the Soviets have repudiated co-education! After twenty years of trial, Marxist pedagogues have concluded that men and women are different, physically and psychologically, and that education must respect these differences. "Whatever one may say of the equal duties of men and women in bringing up children, the mother remains the mother," explains a writer in the Moscow press.

Oh, hum! And we thought we were finished with bourgeois morality!

FEAST OF THE ASSUMPTION

THIS year the Feast of Our Lady's Assumption takes precedence over the Ninth Sunday after Pentecost, which also falls on the fifteenth of August. The two Gospels read in the Mass on that day provide us with a vivid contrast.

The Gospel of the Feast recounts the story of Martha and Mary; the former a hard-working hostess solicitous about what her Divine Guest should eat and drink, the latter content to sit at His feet, aware that not by bread alone doth man live. Martha complained about Mary's lack of cooperation. But Our Lord defended Mary, saying that she had chosen the better part—words which the Church applies to the other Mary Who was the Mother of Jesus.

Sharply opposed to this tranquil domestic scene is the Gospel of the Sunday which is read at the end of Mass instead of the usual first chapter of Saint John. It portrays Our Lord drawing near to Jerusalem and weeping over the kingly city as it glistened in the sun. He prophesies the downfall of Jerusalem and the dark days to come when the Roman forces of Titus would encompass the city and level it to the ground.

Because she was humble, Our Lady was exalted; because Jerusalem, the city of the wise Solomon, bright in gold and marble, was nevertheless rotten with pride at the core, it fell. He that humbles himself shall be exalted; he that exalts himself shall be humbled.

All her life long Our Blessed Mother had only one interest, one all-consuming passion—the will of God. Behold the handmaid of the Lord, she said, be it done unto me according to thy word. And in those words she spoke her autobiography.

All her life long, grace was flooding into her soul until, some years after her Son's death, she too breathed her last. But she who had been so intimate with Our Lord in His birth, life, death, resurrection and ascension was also to share with Him the glory He had won. Shortly after her death, according to the immemorial teaching of the Church, her body was caught up into heaven there to join her glorified soul. The full extent of that glory we can only imagine. "Nothing is too high for her to whom God owes His human life," wrote Newman, "no exuberance of grace, no excess of glory but is becoming . . . there, where God has lodged Himself, whence God has issued."

We hear much now of the superman, and we have seen what a corrosive concept that has been in the world. Man's striving towards limitless self-perfection can be and has been a splendid force for advances in science, education and all walks of life. But it can be dangerous if it be coupled with pride; for man can eventually come to think of himself as a superman.

There is, in real fact, a possibility that he will become a superman—not by his own power but by the power of God. We, too, can hope to join Mary in her glory by the same means that she employed to attain it—humble and loving cooperation with the grace of her Divine Son.

LITERATURE AND ARTS

THERE IS A PENDULUM IN PITS

CHARLES A. BRADY

ONE might set the above title very nicely to the tune of *There is a Tavern in the Town*. For that is where the melodramatic shockers of one era wind up—or, since we are speaking of pendulums—are wound up in the form of burlesque revivals for the delectation of another. That is what happened to *Sweeney Todd, the Demon Barber of Fleet Street*; that is what is happening to *The Bat*; that is what will one day happen to the assorted ghouls and ghosties of *Universal Films*. One might, further, plagiarize from the excellent modern Gothic of Marjorie Allingham and say that there is a fashion in shrouds; and that the winding-sheet, which suited the elegant Old World contours of Byron's and Dumas' vampires, falls somewhat under the reat-pleat, spook-suit specifications of contemporary zombies.

The above pleasantries are provoked by some recent publicity releases to the effect that *Universal* is planning the horror film to end all horror films (except that in Hollywood nothing ends anything, and every subsequent picture pyramids the successful effects of the preceding hit), with the *Wolf Man*, the *Mummy*, *Frankenstein's Monster*, the *Mad Ghoul*, and *Dracula* all pitted against one another in a sort of wrestler's free-for-all, or, possibly, in an assemblage of rival coalitions of the Undead.

Such a pretentious extravaganza might well be spared the usual need of waiting a generation to experience the decent exorcism of laughter; but its risible potentialities are not the real reason for our dwelling on it at this length. It serves us as a sort of Gray's churchyard tombstone to evoke a series of reflections on the ethic and esthetic of the tale of terror. It evidently performed the same reflective service for Mr. Bosley Crowther of the *New York Times* Theatre section some Sundays back, when he issued his protest, as Aldous Huxley had done a few years ago, in anxiety over the growing sadistic undertones of the pulps, against one aspect of these cinematic "things that go bump in the night":

And there is also reason to mutter against the clinical unpleasantness of some. One doesn't expect exact science in a cockeyed black-magic film nor does one demand medical ethics from the wild-eyed practitioners of same. But at least the maniacal doctors might be prevented from talking about

"follicular cysts" which "induce unusual amounts of secretion of the sex hormone." . . . And they might be prevented from giving blood transfusions from a woman to an ape—especially in these times when plasma should be put to an infinitely better use.

Now it is hardly necessary to justify either the psychological or literary validity of horror in that vicarious experience of life which is literature. Stories of the inimical supernatural have as honorable a place—if not as pleasant a one—in life and letters as love stories, for the evident reason that diabolism exists as certainly as Dantean *caritas*.

Literature may be defined as an interpretation of life and that which lies above and beyond life. *The Ballad of the White Horse* is an allegory of life at war; *Peter Pan* and the Wordsworthian *Intimations of Immortality* are allegories of the paradisaal innocence that still bedews holy childhood; *The Turn of the Screw* is an allegory of hell. As fairytales are allegories of salvation, so ghost-stories, from the primitive grimness of Grendel's dam and that horror of horrors, Glam of the *Grettisaga*, to those fine perceptions of the abyss one finds in Algernon Blackwood and the short stories of Edith Wharton, are allegories of damnation.

Just as the human personality has an intuitive sense of the *lacrimae rerum*, or the tears that lie misty about the heart of things, and of the *nugae rerum*, or humorous incongruities that reveal to man the profound funniness involved in the high humility of his earthly state, so the mind is also conscious at times of the *tenebrae rerum*, the shadows, the darkness that stalk the realm of Chaos and Old Night.

No, there is no philosophical difficulty about the more sensitive records of those restless revenants who revisit these sad glimpses of the moon, although, esthetically speaking, it may be that the analogues of *nugae* and *lacrimae rerum* offer a few valuable hints as to the artistic limitations of the current crop of creepies. Their flesh-crawling is unadulterated to the point that it ends by producing a homeopathically opposite effect. Even the literature of the *nugae rerum*, which, as humor, is therefore public and expansive, goes down better when it isn't straight; a little of Lear and Leacock carries a long way; but Dickens is mixed and we can read him for hours on end. That more private thing, the pathos of the *lacrimae rerum*, because

it is nonetheless a manifestation of love, permits some expansion, though certainly less than humor does.

But the Pit contracts; and accordingly the literature of the *tenebrae rerum* ought to be contracted in proportion. It is significant that, with such notable exceptions as *The Beleaguered City*, *The Necromancers* and, some might add, *Dracula*, the acknowledged masterpieces in the pure genre are rather short in length. Out of the Gothic period itself only Scott's great *Waverley* series has survived as readable, for the simple reason that with Scott, as with Wells, the macabre is a flavor, an occasional atmosphere. Today's English novel, except for such admirable examples as some of the work of Walpole, is not so concerned with the Gothic element. However, one of the strengths of the contemporary Scandinavian novel is just this trick of tantalizing glimpses under the hill; Sigrid Undset and Vilhelm Moberg are well aware of the literary law of diminishing returns in this treatment.

A good rule of thumb in regard to proportion was Master Traddles'; he filled his slate with skeletons, as any healthy boy might do, but even in the case of this connoisseur of Old Mortality, his interests led no further in practice than the Bar and a career of dealing in family skeletons of the cupboard variety; he did not make a profession of body-snatching.

Nor does that amusing aspect of the Other World, the grotesque, need any defense. From the gargoyles of Notre Dame to Carl Milles' ugly but somehow clumsily lovable fat sculptured troll of a Seamonster fondling his spoon-faced Danish *Fru* of a Mermaid, the mind of Christian man has delighted in this playful sportiveness in art; as, indeed, the mind of God must have regaled itself with lobster, dolphin, and Leviathan. No, where the trouble sets in, is with the pseudo-scientific test-tube school of pulp and movie; what a witty *New Yorker* writer once denominated the *Pr-r-root* school.

This is merely a reflex of a reflex, its immediate progenitors being the not entirely worthless *Tarzan* and *Martian* series of Edgar Rice Burroughs, which, in turn, had been a kickback from Kipling and the remarkable scientific fantasies of H. G. Wells.

At its worst, this species is merely laughable; there was, for example, the famous epic of Otho the Android, Grag the Robot and Simon Lake the Giant Brain. When passably literate, the type still suffers from two possible objections: one philosophical, one esthetic. Philosophically speaking, allowing for the immense gap in literary achievement, Otho and his friends are as much a part of the anti-orthodoxy religion of Lamarckian Evolution as *Man* and *Superman* or *Back to Methuselah*. Esthetically, the Gestes of Grag have an awkward tendency towards being baldly and painfully explicit.

This trend away from the suggestive began, I suppose, with *Dr. Jekyll and Mr. Hyde*, where the transformation required a pinch of some unnamed

powder braised in some abominable pestle; then the *Invisible Man's* vanishing cream was almost measured out in molecular weights; and now we have progressed to the Sunday Supplement mumbo-jumbo of the pulps.

We need not go into such cognate fields as the aberrations of Surrealism or the nightmarish oils of Salvador Dali, any more than it was necessary to examine the provenance of the Gertrude Stein Song a decade back, except to remark that Dali, though he looks amazingly like a Golliwog, is hardly the kind of dolly one gives a little daughter. Let her be harrowed by the healthy horrors of Grimm—the story of *The Lad Who Couldn't Shudder* is even an object lesson in how to run a husband for his own good—but preserve her from the sinister psycho-neuroses of all charlatans and geniuses alike.

But what of that more practical consideration, the surgical fantasies of *Universal's* Mr. Siodmak, with their mad doctors, cat women and feral apes, creatures which are of more immediate concern to the fathers and mothers of little girls and boys who attend Saturday matinees at the neighborhood flicks? Is there any general rule to cover this vexing question of the ethic and esthetic of the horror pulp and picture?

I think there is. It might be put several ways, but as usual old G.K.C. has phrased it as neatly as possible:

That is, I fancy, the true doctrine on the subject of Tales of Terror and such things . . . Man, the central pillar of the world, must be upright and straight; around him all the trees and beasts and elements and devils may crowd and curl like smoke if they choose. All really imaginative literature is only the contrast between the weird curves of Nature and the straightness of the soul. Man may behold what ugliness he likes if he is sure that he will not worship it; but there are some so weak that they will worship a thing only because it is ugly. These must be chained to the beautiful. It is not always wrong even to go, like Dante, to the brink of the lowest promontory and look down at hell. It is when you look up at hell that a serious miscalculation has probably been made.

He speaks in another place of the monsters of the Apocalypse with their multitude of eyes "before and behind":

I like those monsters beneath the throne very much. But I like them beneath the throne. It is when one of them goes wandering in deserts and finds a throne for himself that evil faiths begin, and there is (literally) the devil to pay—to pay in dancing-girls or human sacrifice.

There are two criteria for you. The first is the criterion of normality, of man as the *punctum indifferens*. The second is the criterion of sex. My shelves are laden with ghost-stories; I recommend them to my friends, read them to my nieces, and hope some day to tell them to my children. But I have, for my sins, thumbed through many actual medieval and modern compendia of the occult in the stacks of a great university library; and I would not care to give any of those manuals shelf-room.

I like to make my flesh crawl. It is quite another thing to crawl after flesh.

BOOKS

DALE CARNEGIE FLOUTED

OUR GOOD NEIGHBOR HURDLE. *By John W. White.* The Bruce Publishing Co. \$2.50

THE 1941 handbook of the Southern Baptist mission board remarks that "Brazil has witnessed a lamentable recrudescence of the anti-missionary feeling that caused so much headache in 1923." The same handbook reports that ninety-five per cent of the population of Brazil is Catholic.

In these two statements will be found the burden of this highly interesting book by the non-Catholic newsman who for twenty-five years has held important newspaper assignments in the other Americas. For ten of those years he was the chief correspondent of the *New York Times* in South America. He is currently on assignment for the *New York Herald Tribune* along the Pacific Slope of the southern continent.

His book has but one aim, to help us win the friendship of the peoples in the other American Republics. He is a kindly man, and his report, while supported with innumerable data and direct quotes, reads easily as the mature judgment of a tolerant though observant American. Without a doubt he will not be well received in violently evangelical quarters, for his reporting of the words and deeds of many ministers recalls rather unhappy pictures. No one, however, can blink the evidence he offers. It would have been more effective if published by non-Catholics, but the reviewer suspects some disinclination among such publishers to issue a volume of this type with its direct challenge to very influential groups among American advertisers.

It is sometimes said that our Government can never maintain a consistent foreign policy with other countries. Our people have a great deal to say to our Administrations, and pressure in foreign affairs is always accompanied by the swing in national votes. Our Secretariate of State thus finds it difficult to act on long-term policy. We deal with foreign governments rather than with foreign peoples. And thus it happens that even our best intentions to win the friendship of other peoples must suffer because of the chronic forces applied to influence the foreign service. When religious bodies, labor bodies, educational bodies, insist on sitting in during international conferences, it is to be expected that the decisions arrived at will reflect votes at home rather than single-minded and direct purposes of State.

John W. White makes but one point in his book. Our Protestant missionaries paint our neighbors to the South as heathens. Wherefore they dislike us, just as we would dislike them if they came to us and said the same thing. The upshot is that we are blocking every approach of theirs to our friendship. They even think of these missionaries as tools for our conquest over their independent lives.

This central idea is thoroughly proven, as White surveys the working out of the scheme in the important centers of the other Americas. As a journalist he does not think to cite page and author of many quotations, though readers versed in this matter can easily verify his sources. But there is no doubt of the truth of his findings, and we can only hope that, at some future date, our Government will be able to follow what it knows to be good policy without constant interference from home zealots.

White does not question the need for more intense religious life among our neighbors. That question is the red herring in ever so much of the discussion of the right of missionaries to go from here to there. He cannot enter into the point of the urge felt by all sects to spread their tenets, on the strength of the scriptural

charge to "teach all nations." His aim is to further the good relations between us and our neighbors. And his point is plain horse-sense. We cannot treat our neighbors on the same street, as these missionaries speak of and act towards Latin Americans. If his book will popularize that simple fact—as we hope it will—his work will deserve the great thanks of the American people.

W. EUGENE SHIELDS

THE ACORN OF 1776

ORIGINS OF THE AMERICAN REVOLUTION. *By John C. Miller.* Little, Brown and Co. An Atlantic Monthly Press Book. \$3.50

THIS engaging and thoroughly documented work covers the period from 1763, when Great Britain attained great power and dominion, to the 1776 Declaration of Independence. The main outlines of the story, while familiar, are of special significance today. The Founding Fathers began a revolution, but the men who succeeded the pioneers never quite completed it. It is our job, on a global scale, to complete the revolution of Thomas Jefferson: "All men are created equal."

Professor Miller is of the opinion that the immediate threat to American liberty and well being, after 1765, came not from the restrictions imposed upon colonial trade and manufacturing but from Parliament's efforts to raise a revenue in the colonies. He argues that it was the invasion of Americans' political rights by Parliament after the Peace of Paris which precipitated the struggle between the mother country and colonies, and inspired the ideals and slogans of the American Revolution. Economic grievances played a secondary part in the patriots' propaganda; from 1765 to 1776, political issues were kept uppermost.

This was in accord with the tenor of American history. Throughout the colonial period the rights and privileges of the assemblies were regarded as the first line of defense of American liberty, both political and economic. If they were overthrown, the colonists believed themselves destined to become as "arrant slaves as any in Turkey." Thus, so long as the colonists remained British subjects, they threw their full strength into the struggle to maintain the rights of their assemblies, firmly convinced that the success or failure of their efforts would determine whether liberty or slavery was to prevail in America.

The American revolutionary movement tried very hard to impress American conceptions of law and justice upon the British Government. The dispute was waged over the nature of the British Constitution and the rights of subjects; the goal of the colonists was to reform the British Empire, not to withdraw from it. Ideas were the weapons with which Englishmen and Americans fought for a decade before they resorted to arms; the War of American Independence did not begin until both sides had become convinced that force alone could decide the issues that divided the Empire. The source of the American Revolution may be found in these conflicting ideologies and in the actions which they inspired on different sides of the Atlantic. As long as Americans and Englishmen held irreconcilable views as to the nature of the Empire and the rights of subjects, it is clear that a collision resulting in the break-up of the Empire could scarcely be avoided.

While very little is included regarding the Catholic contribution to the revolution, Professor Miller has achieved a highly competent, well balanced history of a democratic movement that has not yet ended.

JOHN J. O'CONNOR

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WITH A GRAIN OF SALT

UNDER COVER. By John Roy Carlson. E. P. Dutton and Co. \$3.50

AN Armenian by birth, an investigator through patriotism, the author describes himself as "an independent under-cover man." His identity he hides under the Nordic name of Carlson. Immediately, the reader begins to ask questions. First: Why the anonymity? The answer is: fear of his former "friends" of the Nazi underworld. Next: Why does he, a private citizen, undertake a work done so efficiently by the F.B.I.? Patriotism again, and a desire to write the record. When he made an important discovery, he informed the proper authorities. The final question: Why did he not investigate the Communists? He tried hard, but found it impossible to win their confidence. In repudiating them, he justly emphasizes their "low ethics."

To establish himself among the saboteurs he published for a while *The Christian Defender*, "deliberately designed to be one of the coarsest sheets published in New York." This action he seeks to justify by saying that the F.B.I. "made use of similar devices."

The book presents a large gallery of queer people, and records their seditious conduct and conversations. A man of action, the author is the antithesis of a philosopher, and sticks to the concrete. He recounts what he heard and saw as he attended radical rallies; sat in on secret conferences; peddled subversive literature; visited slums; dared to attend frantic meetings in Harlem; entered by invitation homes on Park Avenue. Afterwards, touring the country, he succeeded in persuading the Western crackpots to talk freely. He shows one trait which amounts to a fault—sensational reporting. He uses all the tricks, from innuendo to the interpretation of a smile. He quotes, for example, Olav E. Tietzow, Swedish Nazi, as saying that Senator David I. Walsh "saw eye to eye with him politically." This is nonsense. Why print it? He cites a radical sheet which predicted that Father Coughlin would soon be broadcasting from Mexico. He writes: "I found Boston seething with anti-Semitism, defeatism and rumor mongering." Again: "Unholy race riots, too, shook Boston on holy Saint Patrick's Day." This is news to us who live here. Boston is busy sending letters to her numerous sons and daughters whom she sent to fight for America.

No doubt the author is patriotic and means well, but he unconsciously imitates the methods of the underground writers with whom he consorted. The records of the F.B.I., when published, will prove more authentic and objective. Meanwhile, this book will serve as a useful "Who's Who" among the crackpots; in this sense it is a record.

GEORGE T. EBERLE

PRIMER FOR AMERICA. By Robert P. Tristram Coffin. The Macmillan Co. \$2

HERE is a book of boisterous and vital balladry through which one can catch faint echoes of Walt Whitman's "barbaric yawp." It is a record of Americana compiled by Mr. Coffin from our folk-lore, proverbs, back-stairs gossip, general-store small-talk, the newspapers and radio. In a charming preface he explains the genesis of his book and the psychological necessity which impelled him to write it.

Mr. Coffin's acknowledged craftsmanship touches the common and the quotidian with glory and permanence. He has caught the sinewy strength which underlies the ballad's apparent artlessness, and his verse abounds in sharp, bright, unforgettable phrases. There is the hoop-snake, "with murder in her slender heart," the little red school where "America sat with naked feet and learned to be a nation," the lyric scend of the Yankee whalers whose hearts yearned always for New England, the marksmanship of tobacco-chewers, the "champion liar," the aerial artiste bright in pink and spangles. All the strange, wild, lovely elements which went into the chemistry of America are here and much beside, all treated

with zest and gusto but also with the "tremendous tenderness" of the "Chicago Aunt."

The poet has illustrated what Bliss Perry meant when he declared "the supreme illustration of . . . blending of story and song is the ballad"; and he has given new point to the observation of Andrew Fletcher (attributed also to Daniel O'Connell) that the wise man need not care who should make the laws so long as he should be permitted to make the ballads.

WILLIAM A. DONAGHY

MANAGING YOUR MIND. By S. H. Kraines, M.D. and E. S. Thetford. The Macmillan Co. \$2.75

THE subtitle of this book: "You can change human nature," conveys its message. And a heartening message it is in view of the discouragement that cramps so many lives. But there is added value in the fact that so many psychological books rehearse just about the opposite. Many of the affirmations of this volume are excellent but, unfortunately, they are largely negated by the underlying materialistic philosophy. The latter cannot logically underpin the message of hope contained in this volume. It is as if two sets of authors wrote the contents. One set would be responsible for the belief in the limited power of the will to change our habits, the other would deny it. It is just another instance of men who see facts, estimate and evaluate them correctly and then, because of an inadequate or false philosophy, take back what they have affirmed on the basis of fact.

The authors map out a program in the last part of the book which is about as specific and practical as such blueprints can be. Throughout, they display a lot of common sense and uncommon practicality. The contents are too extensive to be cataloged here. You will find here all that is usually contained in a book or course on psychological adjustment, but much more. The sections on emotional thinking and its conquest by achieving maturity through self-reliance and a philosophy of life are well worth study. The authors are largely eclectic and follow no particular trend in depth-psychology exclusively. There is a lot of wisdom in the treatment of marriage problems and the matter of sex but, unfortunately, the absence of fixed moral standards makes the authors unsafe guides in the matter of sex morality. Like so many moderns, the authors are unable to distinguish between the circumstances and the object of a moral act, and the unpleasant result is that they plump for relativity in morals in a most dangerous way.

Again, religion and its role in adjustment are completely ignored, when not berated. One would think that faith was unreasonable subjection to authority. When will some psychologists and others awaken to the fact that the natural law is the welfare law of the human race, as Cardinal Faulhaber so trenchantly expressed it? And now that isolationism on the national scene is dead, when will it sicken and die philosophically, to the end that men may realize that alone they cannot "shoulder the burdens formerly relegated to God," as a recent blasphemous writer put it, and acknowledge their need of Him to live their natural and, above all, supernatural lives! Pelagianism, even if it is mildly advocated in this book, is atavistic isolationism.

H. J. BIHLER, S.J.

THE SENATOR'S LAST NIGHT. By Francis Hackett. Doubleday, Doran and Co. \$2.50

THE blurb tells us that this is a novel of Washington in wartime; further, that "the Washington of the first year of the war is vividly seen and heard in this swift novel." The book is certainly about a Senator. I am sure of that. There is another Senator, too, and a Justice and a chauffeur, maid-servants, guests. The Senator lives in the Georgetown district and takes a walk on Constitution Avenue. There are indications that it is wartime—after Pearl Harbor. Cynical critics of one or another political bent might snidely hail it as a symbolic picture of the Washington of today, inasmuch as the book is talk, talk, talk, talk.

"THE COMMON BURDEN"

"There would also be a visible kingdom": "Today Christ, the innocent Man, the Man of humility and love, could summon angels to defend His life in His members. He could turn the stones into legions and He could take the world. But the Kingdom is in man's heart; the patient soul who rules her own heart with an ordered tenderness, pity and kindness, the mind that even now keeps the poetry of life in flower, that is the soul who possesses the Kingdom of God.

"But if most Christians, most people, had this inward kingdom, cherished it, then there would be also a visible kingdom, not a kingdom based on materialism, not a kingdom based on power, but conditions of life based on simplicity, brotherly love and sacrifice, which would make it impossible to go to war, impossible to have slums or destitution, impossible to have enmity between countries, classes or individuals."

—Quoted from Caryl Houselander's book:
THIS WAR IS THE PASSION - Price \$2.00.

"Why don't you get into this movement?": "Now these Protestant fellows," he tells me, "you know they can get interested in the movement, and it does a lot for tolerance. Young Protestant fellows come here from all over Nova Scotia, and you wouldn't want better co-operators. And a Negro came, too, from Jamaica, a fellow named Burke, a Methodist, mind you, but a clever fellow, oh, a very clever fellow. And he went out one night and helped start a credit union just where you'd never expect one. . . ."

Father Jimmie follows me to bed that night and every night, a stack of books in his hands, and he reads over me after I am in bed. "Did you read this? My heavens! you ought to read it; it's awfully good." And in the morning he is twice to my room before I am up: "Did you ever read this? I was reading it in bed last night, and, and, it's, it's awfully good." . . . Father Jimmie asks me what it is I do . . . he says, "My God, man! Why don't you get into this movement?"

—Quoted from Leo Ward's *NOVA SCOTIA:*
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"The unit of voluntary co-operation": The family is the economic unit—so much so, that you can never find the normal father and mother who will discuss the thing; they are so engaged in being the unit, that they have never meditated on it. . . . The family is the unit of voluntary co-operation: *there is no other*. . . . With a number of brothers and sisters you learn to co-operate, and you learn to be men and women, first of all by being boys and girls and not prematurely old men and prematurely old women. . . . You will also find that the family is the educational unit, and the finest course in civics is a good family. It is the unit for all things. . . .

Therefore I say that any attempt at social legislation which is not based on the integrity of the family is not going to be a good thing. And once you realize that, you have the key, the clue, to what is the moving spirit of the Land Movement. . . .

—Quoted from Father Vincent McNabb's *OLD PRINCIPLES AND THE NEW ORDER* . . . Price \$2.75.

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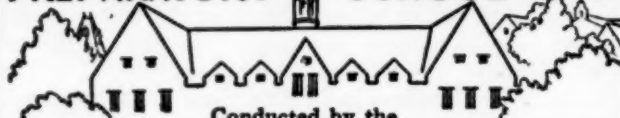
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But "Vivid"! "Swift"! No—there is nothing vivid about the picture, nothing swift in what little action there is. And the talk, talk, talk of the characters is so much tinkling brass. There is an attempt to be smart and sophisticated, which simply means that the conversation is continuously on the narrow edge of what is vulgar and indecent and every so often flops over into the mud. In general, too, I do not like swearing, cursing and vile language in the books I read; and I object strenuously and vehemently to what is becoming more and more frequent of late—the use of the Sacred Name as an expletive in print. The author sins on all these counts—and then brazenly date-lines the work: "St. Patrick's Day."

The print job of the book is excellent. The short note in the beginning is quite catchy and clever. But for the rest—the talk, talk, talk is empty and fatuous, with the result that the book is depressingly boring. If this is Washington in wartime, it is an added reason to redouble our prayers for peace.

ARTHUR J. SHEEHAN

THE RIGHTS OF MAN AND NATURAL LAW. By Jacques Maritain. Charles Scribner's Sons. \$1.50

WE may use M. Maritain's own phrase and describe this little book as "a very general outline" of the rights of man and natural law. The style of writing is pretty abstract and general. When one comes upon a book like this, one sometimes wonders whether it will be entirely self-explanatory to those who need instruction in our political philosophy. For if it needs interpretation by persons schooled in the subject, it will fail of its purpose. On the other hand, it does not pretend to explore new avenues of approach very far.

The author has stated very clearly his own view of the scope of religious liberty in the contemporary world. His statement is very much worth quoting. Speaking of human rights, he says:

The first of these rights is that of the human person to make its way towards its eternal destiny along the path which its conscience has recognized as the path indicated by God. *With respect to God and truth*, one has not the right to choose according to his own whim any path whatsoever; he must choose the true path, in so far as it is in his power to know it. But *with respect to the State, to the temporal community and to the temporal power*, he is free to choose his religious path at his own risk; his freedom of conscience is a natural, inviolable right.

The same interesting idea is stated in another way in a different passage. All who have followed recent discussions about the Catholic position on religious freedom will ponder this clean-cut and thoughtful distinction.

Much of the book is very simple. One or two passages are very obscure, however, as when M. Maritain rhapsodizes about "the movement of societies within time" and "the energy of history." It is possible to be mesmerized by this sort of thing, but those who have studied sociological theories of social change will suspend judgment on speculations which have little evidence to stand on.

The author uses terms like "clerical" and "evangelical" without stating just what he means by them. In English-speaking countries "evangelical," when applied to politics, tends to mean non-Conformist or Puritan. And what many "liberals" would call "clerical" is what many Catholics would call proper recognition of the rights of the Church.

ROBERT C. HARTNETT

GEORGE T. EBERLE teaches English at Weston College, Weston, Mass. He is one of AMERICA's veteran reviewers.

JOHN J. O'CONNOR, until recently head of the department of history at St. John's College, Brooklyn, is at present serving in the War Department in Washington.

H. J. BIHLER is professor of experimental psychology at Woodstock College, Woodstock, Md.

ART

HENRY CLIFFORD'S foreword to the catalogue of the current showing of the Gallatin Collection at the Philadelphia Museum, states that "paintings should be seen and not heard about." I must, in all honesty, confess my agreement with this thought, even though I write art journalism. If we lived in a time of natural accord between art and life, which we unfortunately do not, literary explanations of art would be needless. The fact, moreover, that abstract painting, which constitutes the bulk of the Gallatin Collection, requires so much in the way of explanation, brings the universality of the art into question. I say this even though I enjoy abstract art and understand the factors that have brought it into existence. Despite its limitations, it has an authentic relationship to our time. The political revolutionary changes that are now afoot, however, herald the disappearance of this particular type of art from the creative field.

Examining a large number of abstract paintings is somewhat like listening to an over-long Bach program. This, with the unsuitable character of the Museum itself, may have increased my feeling that here was an art that had very little relationship to the American scene and atmosphere.

My belief that this art will soon be historic, rather than active, does not prevent me from appreciating the profound talent of the abstractionists who have exploited what Mr. Clifford terms the "essence and summary of painting." Their effort to achieve the purity and detachment of science in this art, however, tends to classify their work with the older mistaken tendency to merge literature and the graphic arts. Abstraction was, in part, a legitimate revolt against the dominance of literary standards in painting, but in this case a valid means of artistic expression seems to have been mistaken for an end.

The art has the further disadvantage of being generally incomprehensible, and this gives it an esoteric quality that relates it to the modern cult of an *elite* class. The natural up-surge of humanity will probably cause this art to be superseded by one more natural to average people, just as this up-surge promises to remove *elitism* from the political field. I am not implying any definite relationship between abstract art and totalitarian ideas. It is, rather, that deep-seated tendencies and illusions manifest themselves in art, which has a capacity to reveal the under-currents of life. Art does not initiate revolutions; it reflects them.

While the well known self-portrait by Picasso, which is in the collection, is in his more naturalistic manner, the balance of his works that are included, as well as the paintings by Bracque, Leger, Gris, Mondrian, Miro and Arp, are full abstractions. These dominate the collection, which includes some items of the representational type. Among these is a fine interior by Matisse. It is one of his favorite compositions, in which the rectangle of a window, opening on the sea, repeats the form of the picture panel. This appears to me to be the most artistically consistent of the Matisse compositions of this kind that I have encountered over a period of years.

There is a typical and pleasant Utrillo, and the other more naturalistic paintings include those by the Americans, DeMuth, Knaths, Marin and Sheeler. All of these are incidental to the more affirmative abstractions, however, and it is these that give the collection its special character.

A clearer artistic expression, generally consistent with the sculptural and painting media, has come out of this abstract art, and the healthy renewal of contemporary art of all types can be traced to it. Our debt to it is a heavy one.

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MORE GOOD ACTING. In reviewing new plays immediately after their first appearance, there are so many points to cover in short space that one often overlooks important details. These are apt to recur to me in the still watches of the night.

One of the tributes I should have offered long ago is to Gladys Cooper for most of the best scenes in *The Morning Star*, by Emlyn Williams. That play was not a popular success, theoretically because we New Yorkers are too sensitive and highly strung to watch well played blitz scenes with sufficient detachment. There was much air-raid detail in *The Morning Star*, and there was plenty of unusually good acting; but the best combinations of acting and interest, in my judgment, were the scenes between Mrs. Parrilow (Miss Cooper) and her critical lodger, the latter role played to perfection by Cyril Humphrey. The Parrilows and their lodger were reduced to living in one room in the Parrilow house, while the blitz raged around them. The poise with which they met this need, and incidentally solved their various problems at the same time, was an impressive and convincing tribute to the British people, as well as fine acting.

I am also reminded during these long night thoughts of Eddie Dowling's perfect work in Saroyan's play, *Hello, Out There*. In this play Mr. Dowling was an imprisoned gambler, in a Texas town, innocent of the black crime with which he was charged, and befriended by a girl worker in the jail—a part exquisitely played by Julie Hayden. The two fell in love and had their first experience, not only in love but in friendship, understanding and the exchange of human sympathy. Together they dreamed their dreams of human happiness—the happiness they were never to know—and the scenes between them were among the most poignantly touching and best acted offered us this season.

The acting of Aline MacMahon as the mother of the soldier in *The Eve of Saint Mark* was, as always, the subtle type that is often not fully appreciated; but I think no spectator failed to see in her fine scenes the wise, thoroughly poised and eventually broken-hearted mother of a boy who died for his country.

There were three robots I liked in R.U.R., and my favorites, of course, were Primus and Helena. They had two of the most difficult roles that could be offered young players. They were artificial products, like all robots, but they were supposed in the last scene to show the audience that they were humanized enough to go forth and supply a new population for a dead world. It called for some doing—this suggestion of flesh and blood and soul and vitality they had to offer us. But they made it convincing, though their scene was so short that probably half the audience forgot it when the curtain fell.

The work of Dorothy Gish in *The Great Big Doorstep* was as perfect in its different way as her sister Lillian's was in *Mr. Sycamore*, of which I wrote last week. I should have included Enid Markey's work, as the rural poetess in the latter play, as among the best done in a minor role this season. Also no comment on individual minor work is complete without mention of the beautiful acting of two Jewish actresses, Eleanor Mendelssohn in *The Russian People* and Jennie Moscowitz in *Counselor-at-Law*. The art of both was memorable.

It will not be easy to forget Morris Carnovsky's acting in the caved-in dugout in *Counterattack*. Margaret Webster directed that play and, in recalling this scene especially, one understands her staunch support of the whole drama. Carnovsky's performance as a sergeant-leader in a life-and-death crisis is a memory that will last much longer than the memory of the play itself. If the rest of the drama had been up to that scene—and up to Carnovsky's acting—*Counterattack* would be with us yet.

ELIZABETH JORDAN

FILMS

THIS IS THE ARMY. Here is something to put way up top on your cinema list. Movie fans of all ages will acclaim this soldier show de luxe entertainment. Though Irving Berlin's musical that captivated Broadway last year was a straight revue, the screen adaptation is strung together with a sketchy story and linked up to World War I by means of an introduction from Berlin's *Yip, Yip, Yaphank*. Photographed in technicolor, lavish effects dazzle the eye, martial music tingles the spine, sentimental hokum sometimes brings a lump to the throat, and comedy bits lighten the tragedy of wartime. Talent recruited both from the Army and from Hollywood share acting honors. A yarn that starts in 1917 follows a group of men through the first conflict, then picks up the affairs of these men's sons in the current struggle. George Murphy, Charles Butterworth and George Tobias manage to make the past believable, sometimes nostalgic, while Ronald Regan, Joan Leslie and the regular Army actors make the present just as interesting. Special numbers are handled by such celebrities as Kate Smith, Frances Langford, Joe Louis and even Irving Berlin himself, who sings *Oh, How I Hate to Get Up in the Morning*. In all, nineteen of Mr. Berlin's songs are interpolated in the musical, and they all have that haunting, memorable quality that characterizes the author's compositions. The profits from this production will go to the Army Relief and they should be tremendous, for every moviegoer from the youngest to the oldest in the family will want to experience the thrill of this top-notch patriotic spectacle. (Warner Brothers)

THE SKY'S THE LIMIT. This is not the best picture that Fred Astaire ever made, but only an old meanie would carp over that fact. When Mr. Astaire's nimble feet start dancing, the tempo of the picture is accelerated and so is the audience's delight. Fortunately, enough song-and-dance routines have been injected to overshadow the good-natured but never startling war story. Besides, Robert Benchley gives one of his faltering, droll reports, this time on aircraft production, and the result is hilarious fun. To avoid public adulation, a Flying Tiger dons civilian clothes on his ten-day leave in New York. Complications arise when he meets a girl who knows nothing of his real identity, and they fall in love. Of course everything is happily cleared up at the finale, under the wing of a bomber, before the hero goes back in the air. Joan Leslie makes a likable and lovely partner for the dancing star. All the family will enjoy the gaiety and tunefulness of this unpretentious, pleasant comedy. (RKO)

BEHIND THE RISING SUN. The whole approach to this piece of anti-Japanese propaganda insinuates that it should be treated with seriousness, if not reverence. However, except for some almost brutal interludes, the picture is phoney and unconvincing. Focusing on one American-educated Japanese who returns to his homeland apparently imbued with democratic ideals, the story reveals how the war on China forces the youth into his native military machine, causes him to abandon principles and friends, until he becomes as barbaric and ruthless as his fellow officers. In contrast, the boy's father realizes, too late, how false his country's ideology of conquest really is. Margo, Tom Neal and J. Carrol Naish have the leading roles and their Oriental make-up is as exaggerated as their interpretations. Because the hara-kiri of the father, who towards the conclusion of the film is sympathetically delineated, is presented in the plot-solution as performed for a noble purpose, the offering is rated as objectionable. (RKO)

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CORRESPONDENCE

LIKES LANZA

EDITOR: Just a line to congratulate you on what I believe is a recent addition to your staff. I refer to Colonel Conrad H. Lanza, F.A., U.S.A.

In your issue of May 8, 1943, which I happened to get here the other day, I was struck by the excellence of *The Nation at War*, only to find at the end that it had been written by Colonel Lanza.

A regular and highly valued contributor to the *Field Artillery Journal* for many years, I believe he is considered among the best, perhaps the foremost, historian and analyst of military events that our Army has produced during and since World War I.

This is just to congratulate you on obtaining such a fine writer and highly qualified authority for AMERICA. Unfortunately, I have never had the pleasure of meeting Colonel Lanza personally. But having been a steady reader of the *Field Artillery Journal* for about twenty-five years (and incidentally, of your own publication), I have enjoyed his articles very much, and have heard him mentioned most highly by my friends in the regular establishment.

Headquarters
69th Infantry Division
Camp Shelby, Miss.

THOMAS C. BOURKE,
Lt. Col. I.G.D.
Inspector General

WE'RE IN DUTCH

EDITOR: In AMERICA for July 10, 1943, there appeared under the *Comment of the Week* a short item, "Politics in Exile." For the Netherlands I may say that some of my friends were very much surprised to see this problem treated in the way AMERICA treated it.

The Netherlands Government is very much in favor of international cooperation on the question of food-distribution immediately after the war. As early as 1940, however, the same Netherlands Government felt itself obliged to take care of its own people. It was the Catholic Minister of Economic Affairs at that time, Dr. Max Steenberghe, who immediately started to organize the food-provision for the Netherlands.

This was some years before "the big brothers" realized the necessity of such a step, and—I know—there are plenty of reasons not to blame them for their slow awakening. But it is quite different when some one now starts to blame the small nations for having had this far-sightedness, which, after all, is nothing but the right application of "subsidiary activity" mentioned in *Quadragesimo Anno*.

The obligation of relief is first of all the obligation of the smallest community to which one belongs. As long as a family is able to find the necessary food, it should not appeal to the city authorities for relief. Neither should a city appeal to the State as long as it is able to manage its own affairs.

In this way the Netherlands was on the alert and intended to guarantee that at least during the first four months after the war it would be able to feed its own people. You can readily appreciate that it does not like to be blamed for this.

As to the question of "the Big Four," or the *petit comité des grandes nations*, this has nothing to do with this food-relief question. As far as I know, there is no objection in Netherlands circles to a small central committee in which *a priori* only the four big nations are allowed to participate, and whose decisions have to be made unanimously.

Let me thank you for considering the facts.

New York, N. Y.

REV. P. J. M. H. MOMMERSTEEG

CATHOLICS AND THE NEGRO

EDITOR: Seeing Father LaFarge's article in AMERICA (July 17) made me buy a copy. Let me express my humble appreciation for the manner in which that article is written. I hope he continues to hammer on the subject of interracial justice, because, as he points out, the problem is a moral one and I personally have heard many better-than-average Catholics commit sins of injustice in this respect during the riots. They are probably excusable because of ignorance, but it is this ignorance on matters of racial justice that Catholic leaders must eradicate.

The article asks for leaders among Catholic alumni and alumnae. I have found most of them more bigoted than the average in this matter, perhaps because they have been educated in a rarefied atmosphere away from all contact with our brother in Christ, the Negro. I cannot recall, in my seventeen years of education in Catholic institutions, ever obtaining any instruction in interracial justice, except that I did have access to the *Inter-racial Review*, and to a few other publications.

Negro leaders are well aware of this inaction among official Catholic groups. A few public statements by Catholic associations would help change their opinion of Catholic teaching on interracial justice. It is not too much to ask, in view of the critical nature of this problem, that a definite course of study be set up as part of the Religion class in college, high school and grade school, which will teach the application of the principles of Christianity to the Negro. There was a handy little pamphlet the Catholic Students Mission Crusade used to publish on this subject which would serve for the upper classes. It is perhaps too much to ask that a Catholic pastor should make a definite attempt to encourage Negro attendance at his church and school, thus giving the Catholic the same chance to practise justice that he would have in public school.

The creation of an Interracial Committee to lecture to Catholic adult groups would assist in the process of educating adult Catholics. And is the subject banned from pulpits?

Detroit, Mich.

MARIE CONTI

PEACE-PLAN SHELF

EDITOR: May I make a suggestion for individuals who feel that they would like to do something constructive to aid in promoting a just peace? They might check the card catalogue of their Public Library to see whether the books recommended by AMERICA are available in their community. If they are not, requests might lead to the purchase of these books; or the individual or a Catholic organization might present the library with a copy. One public librarian who was asked about the desirability of such a gift replied that it would be most welcome, since their Peace Shelf was almost always nearly empty—the demand for books of this nature was so great. After I had checked the catalogue, I called the librarian and asked permission to give some books. She was most appreciative when I sent her the following books recommended in your Peace Plan Shelf:

Christian Crisis, By Michael de la Bedoyere
Generation of Materialism, by Carlton J. H. Hayes
Judgment of the Nations, by Christopher Dawson
On Borrowed Peace, by Prince Hubertus zu Loewenstein

Social Wellsprings, by Joseph Husslein

I will certainly see that *Principles for Peace* is soon on our library shelves.

Schenectady, N. Y.

CATHERINE FLANIGAN

WATCHA GONNA SAY?

EDITOR: There was much in what Sister Anna Roberta said ("Speech's Natural Law," *AMERICA*, July 24) that was true; but there was even more that must not—that cannot—go unanswered. Especially does her article call for an answer from a teacher of Speech.

Her theme was "naturalness." Her complaint was the teaching of over-precise articulation, absolutism of vowel quality, and the acceptance of the dictionary as the authority for stress.

The example offered in proof of her first complaint was the case of Johnny dropping his "g's." Johnny probably said: "I was goin' to the movies," instead of, "I was going to the movies." True, making an issue of that slight error in the middle of a story is poor pedagogy—even rude; but to attempt to justify and excuse and *accept* it on the grounds of some "natural" law is inviting articulatory chaos.

If you accept Johnny's "goin'," then, on the basis of naturalness you must accept "gonna," "witcha," and "jeet," for "going to," "with you," and "did you eat?"

If Sister were teaching in Brooklyn (as I have been) and a pupil said "boid," what would she do? Remember, it was his natural way of saying it. What would she do if a student mentioned "a cherse seat at Ebbett's Field"? Many students make these errors, naturally!

Certainly it is the task of the Speech teacher—of every teacher—to attempt to improve pupils' speech. And a knowledge of phonetics, a good ear, an application of the phoneme theory, and a sense of reality in the cause of good American speech will prevent the teaching or adoption of any artificial standard.

The matter of stress in pronunciation is confusing. But the solution is not to put it where you please. In the example given—"consummated"—the true students of the dictionary would tell you that there are two stresses permissible—on the first or second syllables. And that is true of thousands of words in our language. If you look far enough you will find reputable dictionaries allowing two different stresses for abdomen, irrefutable, pianist, etc. But if it is natural for you to say *abdomen* you're still wrong.

If your parents and associates speak well, the chances are that you will speak well. But if you have had the misfortune to be born in the environment of poor speech, then only a sound pedagogical plan based upon a scientific phonetic basis will produce good speech.

Brooklyn, N. Y.

ROBERT L. SHEPPARD

THE FORGOTTEN WOMAN

EDITOR: I can scarcely believe it! Cognizance has been taken—and by an *AMERICA* editorial—of the forgotten Catholic Professional Woman. Quietly we have trailed after the Mothers, the Religious, the Widows, the Career-Women Mothers, the Social Workers, the Teachers. We had no niche, belonged nowhere, needed no patron and had no temptations. On four or five occasions I have ventured to observe to persons of learning, sanctity and wide experience that books for spiritual advancement seemed written for those least in need—priests, monks and nuns, and that they seemed to concentrate on the virtue of obedience. I have always been promptly put in my place, and any female Saint, usually Teresa or Catherine of Sienna, or even the child Agnes, was hurled at me and the subject considered concluded, once and for all.

Being called to the attention of the theologians is really more than we can suddenly bear!

New York, N. Y.

MARY E. McLAUGHLIN

(The views expressed under "Correspondence" are the views of writers. Though the Editor publishes them, he may or may not agree with them; just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, merely tolerates lengthy ones.)

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ON a recent morning during the height of the traffic
rush there was a scene of indescribable confusion in one
of the busiest sections of New York City. . . . An em-
ploye who was not competent to repair traffic lights
commenced tinkering with them. . . . At 8:25 A.M., the
traffic lights at an important intersection began going
incoherent. . . . In a few seconds other traffic lights fol-
lowed suit, and soon motorists over a large area were
being driven to the point of desperation. . . . For a while
the lights would show green in all directions, during
which period the east-west and the north-south lines of
cars, buses, trucks would become entangled with each
other. . . . With a graceful change of pace, the lights
would then register red for all points of the compass,
while jam-packed east-west vehicles stood still looking
at jam-packed north-south vehicles, also standing still.
... Following this, the lights would show green
and red simultaneously to the north-south traffic and
green to the east-west, and then, for variety, would go
out altogether for several minutes. . . . At 10:15 the
lights were finally repaired, and functioning once more
in normal fashion. The orderly manner in which the
traffic moved along provided a sharp contrast to the
previously existing chaos. . . . All this pandemonium
blanketed a space of several square miles in one of the
busiest spots of the world. . . . From this relatively small
area, one can conjecture the colossal, earth-shaking dis-
order that would rock society if the traffic lights, the
railroad signals, the airplane radio-beams, the wireless
flashes to vessels—if, in a word, all the signals of the
entire world—would start acting haywire. . . . Some-
thing still worse has happened.

Back in the early years of the sixteenth century, a man
named Luther who was profoundly ignorant of the inner
workings of spiritual traffic lights began, nevertheless,
tinkering with them. . . . Soon a few spiritual traffic
lights in certain parts of Europe commenced acting hay-
wire. . . . Other men, just as unfitted for the work as
was Luther, began fooling with the lights. . . . Not long
after, more and more spiritual traffic lights started
going through incredible antics throughout Europe. . . .
As the years rolled on, the dizzy lights spread to most
sections of the world. . . . At first these lights continued
to show red to many dangerous anti-Christian tenden-
cies but, as the centuries unfolded, they showed green
more and more to things that were fantastically anti-
Christian. . . . In the year 1843, all the disordered spiri-
tual traffic lights still showed red to the perversion of birth
control. . . . In the year 1943, all these lights show green
to birth control. . . . In the year 1800, A. D., the haywire
spiritual lights flashed red to anyone undermining the
divinity of Christ. . . . In the year 1943, they flash red
and green simultaneously. . . . In the year 1800, the out-
of-order lights registered red, for the most part, to
divorce. . . . In 1943, they flash green. . . . The one, true
system of spiritual traffic lights is still shining every-
where, but the haywire lights flicker on and confuse
untold millions.

These out-of-order spiritual lights have been exhibiting
their incredible antics now for four centuries. . . . They
are more haywire now than ever. . . . And the world is
now more haywire than it ever was. . . . What a contrast
to the present social and spiritual chaos would be pre-
sented if the out-of-order lights could be put back under
competent control. . . . What order, peace, social and
spiritual health would ensue if the deceptive lights could
be again attached to the only system Divinely commis-
sioned and equiped to handle spiritual traffic lights.

JOHN A. TOOMBY

THE AMERICA BOOK-LOG FOR JULY

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Tales from the Rectory—Kelley
The Robe—Douglas
Rose Unpetaled—Morteveille
Song of Bernadette—Werfel
Family That Overtook Christ—Raymond
With a Merry Heart—Phelan
These Two Hands—Edwards
Mass of Brother Michel—Kent
Larks of Umbria—Schimberg
Celestial Homespun—Burton

Making a bid for place among the best ten were the following runners-up: *Principles for Peace*—compiled by Rev. Harry C. Koenig, 12 votes; *The Screwtape Letters*—Lewis, 11; *Pageant of the Popes*—Farrow, 10; *Judgment of the Nations*—Dawson and *Seven Golden Cities*—Farnum, each with 7.

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The Catholic reading public is a wide-awake one; no sooner does a good book appear than it finds its way into the Book Log. *Celestial Homespun* is this month's example of that.

From a letter: "AMERICA's plan of labeling reviews of books dealing with peace plans is an excellent one. . . ." The Peace-Plan Shelf appears regularly in the book columns.



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